

(*Asiatic Society Monographs*. No. 2)



A CATALOGUE

OF

SOUTH INDIAN SANSKRIT MANUSCRIPTS

(ESPECIALLY THOSE OF THE WHISH COLLECTION)

BELONGING TO THE ROYAL ASIATIC SOCIETY OF
GREAT BRITAIN AND IRELAND.

COMPILED BY

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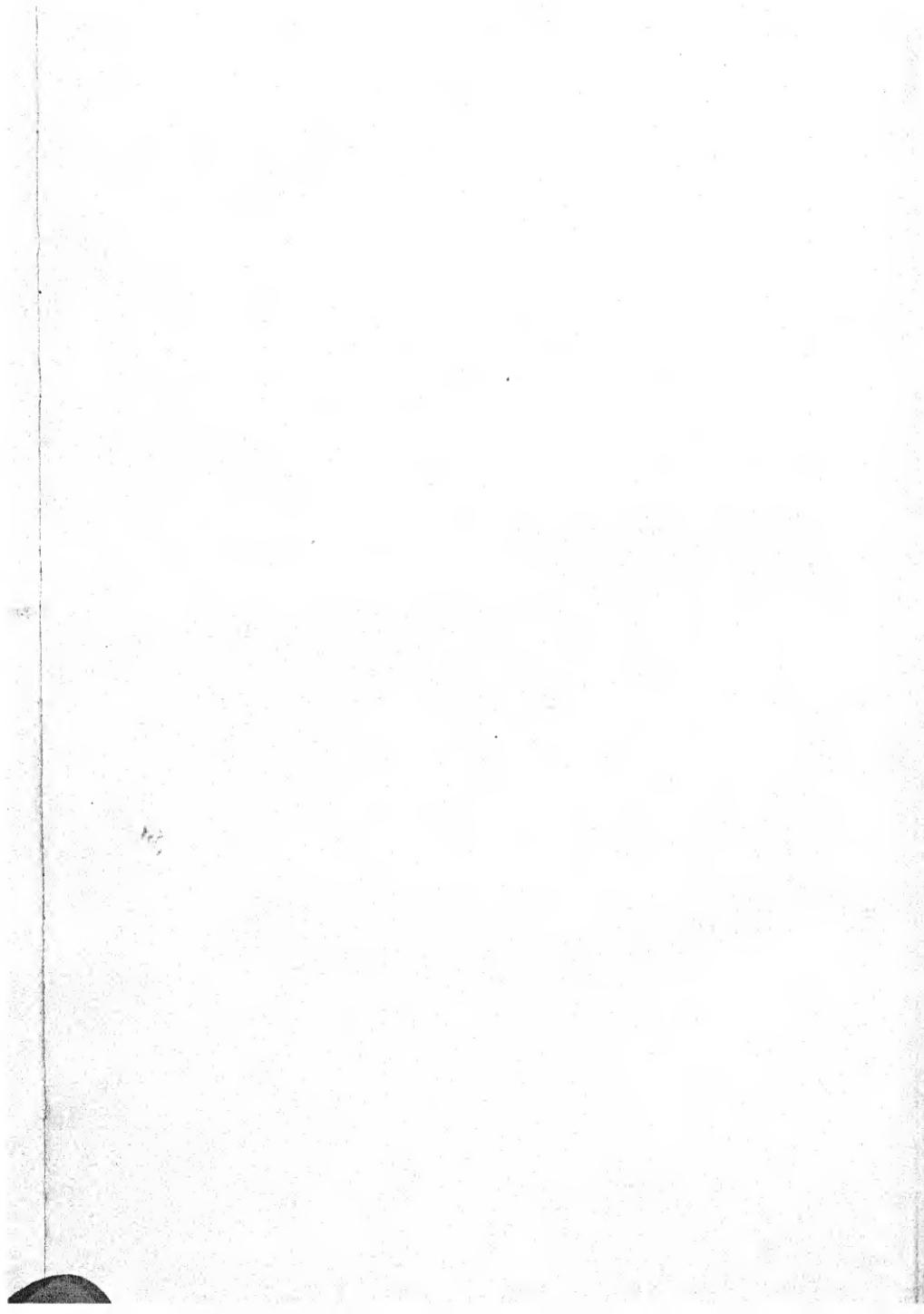
AS A TOKEN OF SINCERE FRIENDSHIP AND GRATITUDE

BY THE COMPILER.



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PREFACE.

The bulk of the MSS. described in this Catalogue belong to the Whish Collection of the Royal Asiatic Society of Great Britain and Ireland. These MSS. had been acquired by C. M. Whish of the Madras Civil Service, and were presented to the Society by his brother J. L. Whish Esq^r in July 1836. In most of these MSS. entries with the signature of C. M. Whish are found, and many of them show traces of having been read and studied by a European scholar. The entries are generally dated, the earliest date being 1822¹, and the latest 1831. Some of the MSS. may have been copied for Mr. Whish at that time. A certain date can be assigned only to those few MSS.² which are dated by the Kollam era and were written between A. D. 1787 and 1827. Most of the others, dated by years of the Jupiter cycle, or bearing no dates at all, were probably written about the same time, that is to say, at the end of the 18th or the beginning of the 19th century. Only a few MSS. seem to be a good deal older and may belong to the earlier part of the 17th century. Generally speaking, the MSS. in Malayalam characters are older than those written in Grantha. In some of the Malayalam MSS.,³ especially in those of apparent greater antiquity, the peculiar paging by Aksaras is found to which Professor C. Bendall has drawn attention in the JRAS, October 1896, pp. 790 sq. According to this

¹ In No. 138 (see p. 194) the date 1817 is probably only indistinctly written and meant for 1827.

² Nos. 103, 113, 122, 138, 139, 141, 142, 145, 146, 150.

³ See Nos. 19, 108, 118, 128, 129, 138, 151, 157, 158.

system, the Akṣaras *na*¹, *nna*, *nya*, *śkra*, *jhra*, *hā*, *gra*, *pra*, *dre*, *ma* are used for the numbers 1—10, *tha*, *la*, *pta*, *ba*, *tra*, *trū* or *tru*, *cī*, *ṇa* for 20, 30, 40, 50, 60, 70, 80, 90. For 100 and 200 the signs  and  (= *ñā* and *ñña*?) are used.²

Besides the Whish MSS. there are also a number of other South Indian MSS. (Sansk. Nos. 1—28) described in this Catalogue, about which I could not get any satisfactory information. I found them mixed up with a large number of Tamil MSS. Prof. Rhys Davids tells me that they were always kept together with the Whish MSS., and he is inclined to think that they, too, belong to the same collection though "it is not quite certain that they really formed part of the Whish donation." They are nearly all written in Grantha, and seem, for the greater part, to have been written at the end of the 18th and the beginning of the 19th century.

But though the MSS. here described are not distinguished by great age, there are many rare and valuable MSS. among them. Perhaps the most important of all are the Mahābhārata MSS. which represent a distinct recension of the great Epic. Some years ago — at the International Congress of Orientalists in Paris, 1897 — I first drew attention to these MSS., and pointing out the great differences between the text offered by these South-Indian MSS. and that of the Calcutta and Bombay editions — the so-called Vulgata —, I showed the insufficiency of the latter, and made an appeal for a critical edition of the Mahābhārata which I declared to be the sine quā non of any critical study of the great Epic. This appeal met with much sympathy among Sanskrit scholars, and there is now every reason to hope that such a critical edition will be begun in no distant future. The Whish MSS. of the Mahābhārata to which we thus owe the plan of a

¹ Sometimes the first leaf is marked with '*hariḥ śrī*', and the paging by *na*, *nna*, *nya* etc. begins with the second leaf, e.g. in No. 157.

² For other ways of numbering the pages by Akṣaras, see pp. 21, 27, 93, 166, 178, 221.

critical edition of the great epic, will prove invaluable whenever this plan is to be carried out.

Among the Vedic MSS., I may point out a MS. of the Taittirīya-Āraṇyaka (No. 178) which should prove useful for a critical edition of that text — a great desideratum, as Rājendralāla Mitra's edition is anything but satisfactory.

Several MSS. of our Collection have already been used or are still being used for critical editions, e. g. the MSS. of Sāyana's Rgveda-Bhāṣya (Nos. 1a, 2 and 13), of the Grhyaśūtra, Mantrapāṭha, and Dharmasūtra of the Āpastambins with their Commentaries (Nos. 26, 27, 37), and of Sāyana's Commentary on the Mantrabrahmaṇa (No. 86).¹

How valuable the MS. Collections of the Royal Asiatic Society were, has already been known since 1890, when a rough list of the titles of the Sanskrit MSS. in the Todd and Whish Collections of the Society was published (JRAS, N. S., Vol. XXII, pp. 801—813). It was intended then already to publish a proper catalogue as soon as the funds of the Society would permit. But it was considered probable that so long a period would necessarily elapse before this could be done, that it was advisable at once to publish such a rough list, however incomplete and incorrect. And it will, indeed, be now seen that the Whish Collection, at any rate, contains many more numbers and above all many more works and fragments of works than those mentioned in the rough list.²

The forecast of delay was also fully justified by the event. The rough list appeared in 1890. We are now in 1902. But when, in May 1894, the preparation of this catalogue

¹ A MS. 'Whish No. 66' mentioned by Prof. Kern as having been used for his edition of the Āryabhatiya (Leiden 1874) has not been found among the MSS. which I have catalogued.

² For a complete list of all the numbers of the Whish Collection including also those which contain vernacular (chiefly Malayalam) texts and have therefore not been described in this Catalogue, see below pp. XII—XV.

was entrusted to me by the Council of the Society the funds available were not sufficient to enable me to give my whole time to the work. I have been working at it, while I was living at Oxford, for several years, but the work had often to be interrupted on account of more pressing professional work. In 1898 I left England, and some of the MSS. had to be sent over to Prague, so that the progress of the work became still slower. Finally, to avoid further delays, Mr. Thomas kindly undertook to describe the MSS. which I had not yet seen, and their descriptions will be found in the Appendix as Nos. 191-215.

A Catalogue of Sanskrit MSS. is of not much use, unless extracts from the works they contain are given. For in most cases the mere title of a Sanskrit work tells us nothing about its character or contents. And even in the case of well-known texts, a few short extracts (at least the beginning and the end) seem to me necessary, in order to give some idea of the correctness and value of a MS. With this end in view I have given extracts, however short, from nearly every MS., and I have made a point of copying these extracts as accurately as possible from the MSS. A compiler of a catalogue is not an editor, and I did not think it the duty of the compiler to correct his quotations. Wherever corrections suggested themselves to me, I have given them in parenthesis or banished them to footnotes.¹ The peculiar orthography of South Indian MSS. has also been retained throughout. Thus, as regards the nasals, I have written with the MSS. annan tu, sarasvatīn devīm etc. (and not annam tu, sarasvatīm de^o), and as regards the Sandhi before sibilants I have followed the MSS. in omitting the Visarga before a sibilant with following consonant (puna śrūtiḥ, °vīṁśa strijātakam etc.). I have also written with the MSS. talpara, ulpanna etc., and even atpa for alpa, also tatbuddhis, pātma etc. for

¹ Words or Akṣaras added by conjecture, have been put in parenthesis (), while square brackets [] have been used to mark words and syllables as to be omitted.

tadbu^o, pādma etc., śruṇu for śrṇu, and cerebral l between two vowels, e. g. Kālidāsa, maṅgala, etc. Only in the Index I have used the ordinary orthography.

In preparing a catalogue of South Indian MSS. one has to encounter far greater difficulties than in having to deal with Nāgarī MSS. The reading of palm leaves is always very trying to the eyes, and the Malayalam characters are particularly difficult to read, and often very indistinct. Moreover the leaves are frequently mutilated or rubbed off, especially at the beginning and at the end, and — what is the worst — one MS. generally contains fragments of several different works, without beginning and end.

In overcoming these difficulties, I had, as every compiler of a Sanskrit catalogue now has, the help of Professor AUFRECHT's monumental work, the Catalogus Catalogorum. But I had also the good fortune of Prof. AUFRECHT's more immediate help, for he was kind enough to take the trouble of reading the proofs, and I owe to him many most valuable suggestions and corrections, and in more than one case he has helped me to identify some short and very puzzling fragment. I am fulfilling a pleasant duty in expressing to him my sincerest thanks for all the trouble he has taken in making this Catalogue more useful than it would have been without his generous help. My thanks are due, also, to Professor LUDWIG who kindly read a revise, and has suggested to me some valuable emendations in the extracts. Finally I have to thank Professor RHYS DAVIDS to whom the initiation of this undertaking is due, for the kindly interest he has throughout taken in the work.

Prague, August 1902.

M. WINTERNITZ.

SYNOPTICAL LIST OF THE NUMBERS OF THE
MSS. AND THE CATALOGUE NUMBERS.

Whish No.	Cat.-No.	Whish No.	Cat.-No.
	1— 1		27—28
" "	2— 2	" "	28—29
" "	3— 3	" "	29—30
" "	4— 4	" "	30—31
" "	5— 5	" "	31—32
" "	6— 6	" "	32—33
" "	7— 7	" "	33—34
" "	8— 8	" "	34—35
" "	9— 9	" "	35—36
" "	10—10	" "	36 A } —37
" "	11—11	" "	36 B }
" "	12(1) } —12	" "	37—38
" "	12(2) }	" "	38—39
" "	13—13	" "	39—40
" "	13a—14	" "	40—41
" "	14—15	" "	41—42
" "	15—16	" "	42—43
" "	16—17	" "	43—44
" "	17—18	" "	44—191
" "	18—19	" "	45—45
" "	19—20	" "	46—46
" "	20—21	" "	47—192
" "	21—22	" "	48—47
" "	22—23	" "	49—48
" "	23—24	" "	50—49
" "	24—25	" "	51—50
" "	25—26	" "	52—51
" "	26—27	" "	53—52

Cat.-No.	Cat.-No.
Whish No. 54—53	Whish No. 88—89
" " 55—54	" " 89—90
" " 56—55	" " 90—91
" " 57—56	" " 91—92
" " 58(1) } —57	" " 92—93
" " 58(2) }	" " 93—94
" " 59—58	" " 94—95
" " 60—59	" " 95—96
" " 61—60	" " 96—97
" " 62—61	" " 97—98
" " 63—62	" " 98—99
" " 64—63	" " 99—100
" " 65—64	" " 100—101
" " 66—65	" " 101—102
" " 67—66	" " 102—103
" " 68—67	" " 103—104
" " 69 A—68	" " 104—105
" " 69 B—69	" " 105—106
" " 70—70	" " 106—107
" " 71—71	" " 107—108
" " 72—72	" " 108—109
" " 73—73	" " 109—110
" " 74—74	" " 110 A—111
" " 75—75	" " 110 B—112
" " 76—76	" " 111—113
" " 77—77	" " 112 A—114
" " 78—78	" " 112 B—115
" " 79—79	" " 113—116
" " 80—80	" " 114—117
" " 81—81	" " 115—118
" " 82—82	" " 116—119
" " 83—83	" " 117—120
" " 84 A—84	" " 118—121
" " 84 B—85	" " 119—122
" " 85—86	" " 120 not Sanskrit
" " 86—87	" " 121—123
" " 87—88	" " 122—124

Cat.-No.		Cat.-No.	
Whish No. 123—125		Whish No. 159—154	
" "	124 not Sanskrit	" "	160—155
" "	125 A—126	" "	161 not Sanskrit
" "	125 B not Sanskrit	" "	162—156
" "	126—127	" "	163—157
" "	127—128	" "	164—158
" "	128—129	" "	165—159
" "	129—130	" "	166 not Sanskrit
" "	130—131	" "	167—193
" "	131 not Sanskrit	" "	168 not Sanskrit
" "	132—132	" "	169—160
" "	133—133	" "	170 not Sanskrit
" "	134—134	" "	171—161
" "	135 not Sanskrit	" "	172—162
" "	136—135	" "	173 not Sanskrit
" "	137—136	" "	174—163
" "	138 not Sanskrit	" "	175—164
" "	139—137	" "	176—165
" "	140—138	" "	177—166
" "	141—139	" "	178—167
" "	142—140	" "	179—168
" "	143—141	" "	180—211
" "	144—142	" "	181—169
" "	145—143	" "	182—170
" "	146—144	" "	183—171
" "	147—145	" "	184—172
" "	148—146	" "	185 not Sanskrit
" "	149—147	" "	186—207
" "	150—148	" "	187 A—195
" "	151—149	" "	187 B—203
" "	152—150	" "	188—173
" "	153 not Sanskrit	" "	189—174
" "	154—151	" "	190—175
" "	155—152	" "	191—176
" "	156 not Sanskrit	" "	192—177
" "	157 " "	" "	193—178
" "	158—153	" "	194—179

Cat.-No.		Cat.-No.
Whish No. 195—180		Sansk. No. 15—199
Sansk. No. 1—181		" " 16—200
" " 2—182		" " 17—201
" " 3—183		" " 18—202
" " 4—184		" " 19—204
" " 5—185		" " 20—205
" " 6—186		" " 21—206
" " 7—187		" " 22—208
" " 8—188		" " 23—209
" " 9—189		" " 24—210
" " 10—190		" " 25—212
" " 11—194		" " 26—213
" " 12—196		" " 27—214
" " 13—197		" " 28—215
" " 14—198		

LIST OF ABBREVIATIONS.

Aufrecht CC = Catalogus Catalogorum, by Th. Aufrecht. Leipzig 1891. Part II, Leipzig 1896.

Aufrecht-Oxford = Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae Pars Septima, Codices Sanscriticos completns. Conficit Th. Aufrecht. Oxonii 1864.

Burnell I. O. = Catalogue of a Collection of Sanskrit Manuscripts. By A. C. Burnell. Part I Vedic Manuscripts. London 1869.

Burnell, Tanjore = Classified Index to the Sanskrit MSS. in the Palace at Tanjore. Prepared for the Madras Government by A. C. Burnell. London 1880.

Hall = A Contribution towards an Index to the Bibliography of the Indian Philosophical Systems. By Fitzedward Hall. Calcutta 1859.

Hultzsch = Reports on Sanskrit MSS. in Southern India, by Dr. Eugen Hultzsch, Nos. 1 & 2. Madras 1895, 1896.

Ind. Off. = Catalogue of the Sanskrit Manuscripts in the Library of the India Office. By Julius Eggeling. London 1887 sqq. Part IV, by Ernst Windisch and Julius Eggeling.

Mitra-Bikaner = A Catalogue of Sanskrit Manuscripts in the Library of His Highness the Mahárájá of Bikáner. Compiled by Rájendralála Mitra. Calcutta 1880.

Mitra, Notices = Notices of Sanskrit Manuscripts, by Rájendralála Mitra. Calcutta 1892 sqq.

Peterson, Reports II, IV = A Second Report of Operations in Search of Sanskrit MSS. in the Bombay Circle April 1883—March 1884. By Prof. Peter Peterson. Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1884. A Fourth Report etc. . . . April 1886—March 1892 . . . Extra Number of the Journal of the Bombay Branch of the Royal Asiatic Society, 1894.

Stein-Jammu = Catalogue of the Sanskrit Manuscripts in the Ra-ghunatha Temple Library of His Highness the Maharaja of Jammu and Kashmir. Prepared by M. A. Stein. Bombay 1894.

Weber-Berlin = Die Handschriften-Verzeichnisse der königlichen Bibliothek zu Berlin. Bd. II, Bd. V, 1, 2: Verzeichnis der Sanskrit-Handschriften von Albrecht Weber. Berlin 1853, 1886, 1892.

Wilson-Mackenzie = Mackenzie Collection. Descriptive Catalogue of the Oriental Manuscripts . . . of the South of India; collected by the late Lieut.-Col. Colin Mackenzie. By H. H. Wilson. Calcutta 1828.

1.

WHISH No. 1.

Size: 16 $\frac{3}{4}$ ×2 in., 192 leaves, about 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.^{?^x}

Character: Leaves 1 to 73 in Grantha, 74 to the end in Malayalam.

(a)

Rgveda-Bhāṣya, by *Sāyaṇācārya*, the first three *Adhyāyas* of the second *Āṣṭaka*, i. e. *Sāyaṇa*'s Commentary on *Rgveda-Samhitā I*, 122 to I, 165. Ff. 1 to 152 b.

This is the MS. G used for Prof. Max Müller's second edition of the *Rgveda* with *Sāyaṇa*'s Commentary. See *Rig-Veda-Samhitā*, ed. by F. Max Müller, 2nd ed., vol. I, pp. liv, lvi, lvii *seqq.*

(b)

Sāyaṇācārya's Commentary on the first *Āranyaka* of the *Aitareya-Āranyaka* (= Ait. Ār. I, 1—5). Ff. 152 b to 192. Very incorrect.

It ends:—iti śrīmad-rājādhirajarāja-parameśvara-vaidikamārggapravarttaka - śrivira - Bukkabhūpāla[bhūpāla]sāṁrājya - dhurandhare(read °ra)sya Sāyaṇāmātyasya kṛtau vedārtthaprakāśe prathamāranyakam samāptam || om || iti Mādhabaviye vedārtthaprakāśe aitarekānyaka(read aitareyāranyaka)kānde prathamāranyake pañcamoddhyāyas sa-māptam (read °ah) || śrīkrṣṇāya nama(h) hariḥ || om ||

^x See Preface.

2.

WHISH No. 2.

Size: $16\frac{1}{4} \times 2$ in., 170 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Malayalam.

Rgveda-Bhāṣya, by *Sāyanācārya*, from the 23rd Varga of the 5th Adhyāya of the 1st Aṣṭaka, to the end of the 1st Aṣṭaka, i. e. Sāyaṇa's Commentary on *Rgveda-Samhitā I*, 75 to I, 121.

This is the MS. T used for Prof. Max Müller's second edition of the *Rgveda* with Sāyaṇa's Commentary, see vol. I, pp. liv, lvi, lvii *seqq.*

It begins:—atra prathamāṁ juśasva saprathastamāṁ, etc.

3.

WHISH No. 3.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 75 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Brahmagītā* from the *Yajñavaibhavakhaṇḍa* in the *Sūtasamhitā* of the *Skanda-Purāṇa*.

It begins:—ṛṣaya ūcuh | bhavatā sarvam ākhyātāṁ sam-kṣepād vistarād api | idānīm śrotum icchāmo brahmagītāṁ anuttamāṁ | etc.

It ends:—iti omityādimahāpurāṇe śrī-skānde mahāpurāṇe sūtasamhitāyām yajñavaibhavakhaṇḍe uparibhāge brahmagītāśūpaniṣatsu dvādaśoddhyāyah || śrīśivāya namah || śubham astu ||

4.

WHISH No. 4.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 170 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on the *Brahmagītā* (see No. 3), by
Mādhavācārya.

It begins:—vande sindhuravaktran tam bandhun dinasya
santatam | pratyūhavyūhaśamanam upāsyam sarvadevataih ||
evam upaniṣadekasamadhigamyasya brahmātmaikatvavijñā-
nasya niśreyasasādhanatvam uktan tac ca sarvaśākhāsam-
matam iti darśayitum aitare(ya)kataittiriyakādi - sama-
stopaniṣadartthasya sākalyena pratipādikām brahmagītām
vaktum munīnām praśnam avatārayati bhavakāratithim
iti atha tām vaktum purāvṛttam udāharati pureti sar-
vajñās sarvavid iti sāmānyatas sarvañ jānātīti sarva-
jñāḥ, etc.

It ends:—iti śrimat-tryambakapādabja-sevāparāyaṇenaiva
Mādhavācāryyeṇa viracitāyām (read “tāyām”) sūtasamhitā-
yām yajñavaibhavakhaṇḍasyoparibhāge brahmagītāyām
dvādaśoddhyāyah || śivāya namah śubham astu hariḥ om ||

5.

WHISH NO. 5.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 117 + 41 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Prāyaścittasubodhimī*, a work on expiatory rites
(Śrauta ritual), by Śrinivāsamakhin of the village of Ar-
hagola. Ff. 117.

It begins:—arhagolagrāmanivāsi Śrinivāsamakhī sudhiḥ |
bālān udhiśya tanute prāyaścittasubodhinīm || tatrādāv
anuddharanaprāyaścittam ucya[n]te, etc.

It ends:—prāyaścittamsubodhani (*sic*) samāptā || hariḥ
om || śrigurucaraṇāravindābhyan namo namah || yādr̥śam
pustakan dr̥ṣṭvā tādr̥śam likhitam mayā | abaddham vā
subaddham vā mama doṣo na vidyate || asmat-gurucaraṇārā-
vindābhyan namah ||

(b)

The *Kaulādarśatantra* (a work on Tantra), by *Viśvā-nandanātha*. Ff. 1—19.

It begins:—natvā śrīgurupādukāñ ca vaṭukam vāṇīñ ca vighneśvaram kāmeśan tripurām parām bhagavatīn devīm śukaśyāmalāñ | vaksye kauļikadhūrttaḍāmbhikaśaṭhādinām kulaṁ nāninām ācārasya ca lakṣaṇāni vilasatsatkālikānām kramāt || kaulāgamatantrārthān samṛghya śrikulārṇavār-thāmś ca | kaulādarśam kurute Viśvānando hitāya kaulavidām ||

It ends:—iti śrī-Viśvānandanātha-viracita-kaulādarśatantram sampūrṇam || Śrīgurubhyo namah ||

(c)

The leaves 20 to 41 contain two other Tantric treatises, *viz.*

(1) The *Śricakrapratīṣṭhāvidhiḥ*. It begins (f. 20):—śrī-cakroddhāraḥ | tatra vedikāyām gomayopaliptāyām paścimataḥ svasthānam parityajya etc. It ends on f. 28:—iti śrīcakrapratīṣṭhāvidhiḥ || Quotations occur from *Tantrarāja*, *Ratnasāgara*, *Kulamūlāvatāra*.

(2) The *Śrīvidyākhyamūlavidyābhedāḥ*, or *Tripurābhedāḥ*. Ff. 28 to 41.

This treatise begins:—atha śrīvidyākhyamūlavidyābhedā nirūpyante | tatra śrījñānārṇave || etc. The *Śrīrudrayāmaṭa* is quoted on fol. 34b. *Śāṅkarācārya* and *Ānandagiri* are mentioned fol. 36b.

Fol. 36b—37a:—ity evam śrīmūlavidyāyā ekapañcāśatbhedaḥ | śrīmadārāddhyacaraṇaprasādapraptāḥ pradarśitāḥ | atha yady apy āśām vidyānām na cāmitradūṣanām iti vacanāt siddhasāddhyādīvicāro na karttavyaḥ || atha prasiddhaśrīvidyā - pañcadaśāksarīmantraprasamgat̄ upāsaka-bhedenā dvādaśayidhaśrīvidyāmantrāś ca śāstrāntarokta-prakāreṇa likhyante | Then follow 12 Mantras.

The MS. ends:—iti durvāsārādhitā vidyā | pañcadaśā-
kṣarī | iti tripurābhedāḥ kathitāḥ || śrimahātripurasundaryyai
namah ||

6.

WHISH No. 6.

Size: $10\frac{1}{8} \times 1\frac{1}{2}$ in., 26 + 89 leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

The Śaktisūtra together with its *Bhāṣya*, 20 Sūtras together with their Commentary.

The Sūtra begins:—om̄ atha śaktisūtrāpi | citisvatantrā viśvasiddhihetuḥ | svecchayā svabhittau viśvam unmīlayati | etc. It ends on p. 2:—om̄ śaktisūtram sampūrṇam | śrimat-gurubhyo namah !

Then the Commentary begins:—śaktisūtrabhāṣyam | om̄ | citisvatantrā viśvasiddhihetuḥ viśvasiddhau hetuḥ | viśvasiddhihetukā ca iti sarvakāraṇatvam̄ sarvaśaktitvam̄ mahāphalatvam̄ sukhopāyaprāpyatvāñ ca svātmadevatāyā vivakṣitam̄ | citir ity ekavacanena bhedavāstavatvam̄ svatantri treti niramkuśaiśvaryyañ ca sūcitarūpam̄ | etc. It ends on page 12:—pūrve bhūtabalim̄ dadyāt ksetrapālan tu da-kṣine | rājarājeśvaram maddhye gaṇapati iśānnye | āgneyagaṇapati āgneyam̄ kurukulyām̄ | vāyavye | vārāhīm̄ iśānnye | (sic)

(b)

Ātharvanaproktā - devīrahasya - svarūpakramopāsanāyāḥ jaganmātrabhakteikavedyah prayogah^x by Jagannāthaśūri (215 ślokas). Ff. 13—26.

It begins:—vimarśapadavācyām̄ apy avimarśapadan

^x Mr. Whish describes this as the Bhāvanopaniṣad. See below śloka 2.

namah | japākusumaśonām apy ajapākṛtim ambikām || 1 ||
 bhāvanopaniṣadartthagarbhītāḥ krikānirammitabhāskarāḥ
 padyabandhava . . .¹ tu tā Jagannāthaśūrinivahavaktisukr-
 divan || 2 || kṛtānhikaś ūcāu deśe sukhāśinas samāhitāḥ |
 prāṇān āyamya mūlena rṣyādīn nyāsam ācaret || 3 ||

It ends:—prāṇān āyamya tato nyāsam kṛtvā gurun
 namac chāmbhūm | iti śrīmad-atharvaṇaprokta-devīrahasya-
 svarūpakramopāsanāyāḥ jaganmātribhaktyaikavedyah pra-
 yogo Jagannāthaśūri-prāṇītas samāptah || hariḥ om || śrī-
 devyai namah || śubham astu ||

(c)

The *Cidvallī*, by *Nāṭanānanda*, a pupil of *Nāṭhānanda*. This is a Commentary on *Puṇyānanda's Kāmakalā*, or *Kāmakalāvilāsa*. The latter has been printed by Prof. Bhandarkar in his *Report on the search for Sanskrit MSS. in the Bombay Presidency during the year 1883–84* (Bombay 1887), p. 376 seq.

It begins:—vande tan mithunadvandvam ādimānandacit-
 ghanām² | anuttara³parañ jyotir iti yat⁴ bhāvyate budhaiḥ |
 Śrīmate Nāṭanānandayogine paramātmane | raktaśuklapra-
 bhāmiśratejase gurave namah | prāṇamata Nāṭhānandam
 parayā bhaktyā cidaikyabodhānandam | upaniṣadartthanī-
 gūḍham sakalajanānandabhadrapīṭhārūḍham⁵ | namaś śivāya
 nāṭhāya cidrūpānandarūpiṇe | śrīmatā pāṭalāpāmga⁶paṭītā-
 tamkaśāmpkave | Puṇyānandamunindrāt kāmakalā nāma
 viśrutā jātā | āryyā kācid amuṣyā Nāṭanānandah karoti
 savyākhyām ||

Fol. 37a: Puṇyānandamukhendor udītām ānandadāyinīm

¹ Here is a blank space for two akṣaras(—). I cannot make any sense of the two first stanzas. The MS. is beautifully written, and there can be hardly any doubt about the readings.

² mithunām divyam ādyam ānanda^o, Bhandarkar's MS.

³ oṛam, Bhand.

⁴ tat, Bhand.

⁵ opiṭhānurūḍham, Bhand.

⁶ śrīmate cañcalāpāṅga^o, Bhand.

etām | kāmakalām aham aniśam mūrddhnā vācā vahāmi
cittena | iti kāmakalāvākhyā Naṭanānandena deśikapṛityai |
racitā rasikajanā[nā]nām pumsām ālokanāya cidvallī | Nāthā-
nandagurūṇām śiṣyās tatvārtthacintakās santi | teśām anya-
tamoyam tīkām enām cakāra tatprītyai | asyāḥ kāmakalāyāḥ
vākhyā pūrvair udāhṛtānekā | etc.

It ends:—kāmakalāsvarūpam paripūrṇam | prapañcitam
iti | śivam || iti śrī-Naṭanānanda-kaṭhitā cidvallī samāptā |
hariḥ om || śrīgurubhyo namah śrīśūryyanārāyaṇyāsmat-
svāmin[h]e namah | devyai namah ||

7.

WHISH No. 7.

Size: 14×2 in., 158 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.

Character: Grantha.

The *Hālāsyamāhātmya* from the *Agastyasañhitā* of the *Skanda-Purāṇa*, in 71 chapters. See Mitra, Notices, vol. vii, p. 27 seqq., No. 2264.

It begins:—avighnam astu | śuklāṁbaradharām viṣṇum
śāśivarṇāñ caturbhujam | prasannavadanān dhyāyet sarva-
vighnopāśāntaye | namas sundaranāthāya tasmai hālāsyā-
vāsine | catuśaṣṭividhā līlā yena pratyakṣitāḥ ksitau | śrimat-
sundaranāthasya devīm śapharalocanām | kalaye hrdaye
nityam kadambavananāvinīm | etc. . . . vakṣye purātanām
punyam śrimaddhālāsyasañjñitam | śravaṇāt sarvapāpa-
ghnam vedānteṣu prakāśitam || . . . deśakālavidhānajñā Vasi-
ṣṭhādyā muniśvarāḥ | Vasiṣṭho Vāmadevaś ca Gautamo
Varuno Bhṛguḥ | Bodhāyanāḥ Kāśyapaś ca Yājñavalkyāḥ
Parāśaraḥ | Bharadvajomgirā Atriḥ Kutsaś Śaktiś Šuko
mahān | Vedavyāsaḥ Kaholaś ca Vālmīkiḥ Kum̄bhasaṁ-
bhavāḥ | Sanatkumāras Sanakas Sanātanasanandanāu |
Pulastyāḥ Pulando Gargo Viśvāmitraś ca Nāradām (sic) |
ity ādyā munayas sarve jñānino brahmavittamāḥ | snātvā
sarvesu tīrttheṣu jñānavāpyādikeṣu ca | jñātvā vināyakān
sarvān etc.

An abstract of the Contents of the work is given on ff. 11 seqq.

It ends:—sarvas tarati durgāṇi sarvo bhadrāṇi paśyati |
 satgatim āpnoti sarvasya bhavitā sukham || iti
 skande mahāpurāne agastyasamhitāyām śri-hālāsyā-
 mūlātmye kadambavanapraveśo nāma ekasaptatimoddhyā-
 yesh | sivāya namah || hariḥ om, etc.

8.

WHISH No. 8.

Size: 13 × 1½ in., 60 + 25 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Haritattvamuktāvalī*, a Commentary on Śaṅkara's *Harisutī* (or *Harim-īde-stotra*), by *Svayamprakāśa Yati*, a pupil of *Kaivalyānanda Yogindra*. Ff. 60. See Hall, p. 186 seq.; Mitra, Notices, Nos. 1297, 1489.

It begins:—Śaṅkaram Śaṅkarācāryyam Keśavam Bāda-
 rīyam | sūtrabhāṣyakṛtau vande bhagavantau punah-
 pūrṇe | satyajñānānandātmakam advitiyam brahmaiva Śu-
 ddhi-satvapradhānamāyopādhikam sadiśvarābhāvam malina-
 sātāpādhānāvidyopādhikam sajīvabhāvāñ ca jagan māyā-
 kālaena jiveśau karoti, etc.

It ends:—iti śrimat-paramahamsa-parivrājakācāryyaśri-
 Kaivalyānanda - yogindra - pādakamalabbṛmgāyamāna - Sva-
 yamprakāśakhyā - yativiracitā śri-Śaṅkara - bhagavat - pāda-
 leśa - haristutiviyākhyā haritatvamuktāvalisamākhyā samāptā ||
 śāndukśiṇāmūrttaye namah || śubham astu !!

(b)

The *Rasābhivyañjikā*, a Commentary on *Lakṣmīdhara's*
Abinitamakaranda, by *Svayamprakāśa Yati*, a pupil of
Kaivalyānanda Yogindra, ff. 25. See Hall, p. 102; Mitra,
 Notices, No. 689.

It begins: — nityan nirantarānandacitghnam brahma
 nirbhayaḥ śrutyā tarkānubhūtibhyām aham asmy advayam
 sadāḥ etc. . . . sphuṭam vedāntapratipādyam saccidānanda-
 lakṣaṇam sarvajñam sarvopādānan nityam sarvagam adva-
 yam dehendriyaprāṇamanobuddhyahamkārasākṣipratyaga-
 bhinnatayā tarkais sambhāvayitum kiñcit prakaraṇam
 advaitamakarandākhyam ārabhamāṇah cikrīṣitasya gra-
 nthasyāvighnaparisamāptaye sveṣṭadevatāprāṇamarūpam
 mamgalam svayam anuṣṭhāya śisyaśikṣayai granthato nibad-
 dhnātīḥ kaṭākṣakiraṇācāntanamaṇmohāḍhaye namahḥ etc.

Beginning of the last (29th) chapter, fol. 24 b: — Lakṣmi-
 dhara iti granthakarttūr nāma sa cāsau kavis, etc. Further
 on: advaitamakarandasya rasābhivyañjakāḥ ḥ tāḥ Svayam-
 prakāśa-yatina (readonā) puruṣottamaśāsanāt etc.

It ends: — iti śrimat-paramahamsa-parīkṣākācāryya-
 Kaivalyānanda-Yogindra-pāda-kamala-bhṛmgāyamāna-Sva-
 yamprakāśākhyā-viracitā (ra)sābhivyañjikāklyā advaitama-
 karandavyākhyā samāptā Śrimahātripuraśunā ryyai namah॥

9.

WHISH No. 9.

Size: 12½ × 1½ in., 88 + 12 + 24 + 26 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

Described by Mr. Whish as ‘The Bhāgavata Sāram’. Incomplete. Ff. 88.

It begins; — yad advayam parānandam satyajñānādilakṣa-
 ṣam | niṣkalān niṣkriyam sāntam brahma tat samupā-
 smaheḥ | namah kṛṣṇāya gurave buddhitadvṛttisākṣine | sacci-
 dānandarūpāya parasmai brahmaṇe muhuh | virājate trayī
 yena bhānuneva jagatrayī | prakaśitārtha(n) tam vande Vi-
 dyāranya-muniśvaram | ekādaśe prakaraṇasamgrahas tu pu-
 rākṛtaḥ | idānīm punar atraiva kriyate ślokasamgrahah |
 skandha ekādaśe ślokā grhyante sāravattārah | viduṣān

cittaviśrāntyai tadartthopi ca varṇyate | atratyāśloka ekaika
uparatyupapādane | alaṁ tathāpi grhyante katicitsārabhājī-
bhīḥ | etc.

It ends:—vidusāḥ punaḥ-punaḥ kṛtaśravaṇamananābhyāṁ samutpannānityanirantaraddhyānayogabhyāṁ nirgalāya mānā brahmātmatvāvagāhini akhaṇḍakāravṛttir eva vidyā sā svayam avidyatāṁ tat kāryyañ ca nirdhūya paścad upaśāmyatīti sa drṣṭāntam upapādayati ||

(b)

The *Bhāgavata-Purāṇa* with Commentary, from Adhyāya VI, 36 to the end of Adhyāya 7, of the 12th Skandha. Ff. 12. ‘The whole contains an account of the extent of the Vedas’, Mr. Whish.

It begins:—Śaunakah | Pailādibhir Vyāsaśisyair vedācāryyair mmahātmabhiḥ | vedā vai kathitā vyastā etat saumyābhidhehi naḥ | etc.

It ends:—iti śrī-bhāgavate mahāpurāṇe savyākhyāne dvādaśe skandhe saptamoddhyāyah | śrikṛṣṇāya parama-gurave namo namah ||

(c)

The *Sūtagītā* of the second part (? uparibhāge) of the *Yajñavaibhavakhaṇḍa* of the *Sūtasamhitā* of the *Skanda-Purāṇa*. Ff. 24.

It begins:—aiśvaraṁ rūpaṁ ānandam anantam satyacit-ghanam | ātmatvenaiva paśyantan nistaramgasamudravat | etc.

It ends:—iti śrī-skānde purāṇe sūtasamhitāyāṁ yajñavaibhavakhaṇḍe uparibhāge sūtagītāśupaniṣatsu aṣṭamoddhyāyah | śrīśivāya parabrahmaṇe namah | sūtagītā sa-māptā.

(d)

The *Sūtagītā-Tātparyadīpikā*, a Commentary on the preceding work, by *Mādhavācārya*. Ff. 26.

It begins:—atha vidiyārthinā namaskāras tu prathama-taḥ karttavye ity upapādayitum sūtagītāṁ śrotukāmair

nnaimiśiyaiḥ kṛte namaskārastutī upaniṣad(read °nibad)-
dhnāti aiśvaram iti etc.

It ends:—iti śrī-tryambakapādābj-a-sevā-parāyaṇena Mā-
dhavācāryyeṇa viracitāyāṁ sūtasamhitā(tā)tpa(r)yadipikā-
yāṁ yajñavaibhavakhaṇḍasyoparibhāge sūtagitāsūpaniṣatsu
aṣṭamoddhyāyāḥ ॥ śrīśivāya parasmai brahmaṇe namah ॥
hariḥ om ॥ śubham astu ॥

10.

WHISH No. 10.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 217 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Rāmānuja's Commentary on the Bālakānda and Ayodhyākānda of Vālmīki's Rāmāyaṇa.

It begins:—rāmam indīvaraśyāmāṁ rājivāyatālocaṇam/
jyāgħoṣanirjitaratiñ jānakīramaṇāṁ bhaje ॥ Vālmīkināma-
dheyāya muhur vārimuce namah । ya śrīrāmakathāvarṣair
jagattāpam aśīsamat ॥ etc.

Fol. 1 b:—tatrādyakāṇḍavyākhyānam kriyate viduṣām
mude । Rāmānujena viduṣā rāmabhakteikasindhunā । tapa
ityādi, etc.

Fol. 59:—iti śrī-Rāmānujiya-viracite bālakāṇḍavyākhyāne
saptasaptatimas sargah ॥

The Ayodhyākānda begins on f. 60 a:—gacchateti mā-
tulakulām mātulagr̥ham kulaṁ gr̥heśv ity Amaraḥ, etc.

It ends:—iti śrī-Rāmānujācāryya-viracita - vyākhyāne-
yoddhyākānde ekonavimśatyadhikaśatatas sargah ॥ śrī-
rāmacandrāya namah ॥ ayoddhyākāṇḍavyākhyā samāptā ॥
hariḥ om ।

11.

WHISH No. 11.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 176 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: On the first leaf there is an entry ("The metrical
Digest called Ekādasa-skandha-sāram and its commentary by Brah-

mānanda Bhārati") signed by Mr. Whish and dated 1826. The MS. may have been written for Mr. Whish in that year. At any rate, its appearance is not much older.

Character: Grantha.

The *Ekādaśaskandhasāraślokasamgraha*, a metrical compilation of the doctrines contained in the eleventh Skandha of the *Bhāgavata-Purāṇa*, together with a Commentary, by *Brahmānanda Bhārati*, a pupil of *Kṛṣṇānanda Bhārati*.

It begins:—vaiśāradī sātiviśuddhabuddhir ddhunoti māyāṁ gunasamprasūtāṁ | gunāṁś ca sandhya yad ātmyam etat svayañ ca śāmyaty asamid yathāgnih || ātmā sthūla-sukṣmādidehebhyo bhinnah yato jñātā prakāśakah etc.

Fol. 3:—yāvat syāt gunavaiśamyam tāvan nānātvam ātmanah | nānātvam ātmano yāvat pāratantryan tathaiva hi ||

It ends:—iti śrimat-paramahamsa-parivrājakācāryya-śri-Kṛṣṇānanda-Bhārati-munivāryya-śisya-Brahmānanda-Bhārati-kṛta - ekādaśaskandhasāraślokasamgrahas savyākhyas sampūrṇah || śrikṛṣṇāya parabrahmaṇe namo namah || Subham astu ||

12.

WHISH Nos. 12 (1) AND 12 (2).

Size: 2 Vols., $16\frac{1}{2} \times 1\frac{3}{4}$ in., 22 + 246 leaves [ff. 147—246 in the second volume], from 8 to 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The second work is written by a different hand from the first.

(1)

The *Suryasiddhānta*, the first Praśna, Adhyāyas 1—14. The text differs considerably from Mr. Fitz Edward Hall's edition in the *Bibliotheca Indica*.

It begins:—acintyāvyaktarūpāya nirguṇāya guṇanmane (read gunātmane) | samastajagadādhāramūrttaye brahmaṇe namah || 1 || alpāvāsiṣte tu kṛte mayo nāma mahāsurah | ra-

hasyam paramam punyam jījñānam uttamam ॥ 2 ॥
 vedāṅgam agryam akhilam jyotiṣām gatikāraṇam | ārādhā-
 yan vivasvantam tapas tepetidustaram | toṣitas tapasā tena
 prītas tasmai varārtthine | grahāṇān caritam prādāt mayāya
 savitā svayam | viditas te mayā bhāvas tapasārādhitas
 tv aham | dadyām kālāśrayam jījñānam jyotiṣān caritam
 mahat | etc.

It ends (f. 21 b):—sarvebhyaḥ pradadau prīto grahāṇān
 caritam mahat | atyabthutatamam loke rahasyam brahma-
 sammitam¹ | vedasya nirmmalañ cakṣur jīvātvā sāksād
 vivasvataḥ | vidiitvaitad aśeṣena param brahmā(dhi)-
 gacchati | iti śrīsūryyasiddhānte prathamapraśne catur-
 daśoddhyāyah ॥ cha ॥ Śrīgurucaraṇāravindābhyanmah ॥ sūr-
 yyasiddhāntam ॥

(2)

The *Kāmadogdhrī*, a Commentary on the *Sūryasiddhānta*,
 by *Tammayajvan*, or *Tammayārya*, a son of *Mallādhvarīndra*
 of *Paragipura* (who was a son of *Mallayajvan*, and a
 grandson of *Honnārya*).

It begins:—śrivid�āhṛdayasthitām śivamayām śrimatsa-
 mārādhitām kāmākṣīm karuṇākaṭākṣakalitām kalyāṇasa-
 ndāyinīm | kodaṇḍāṅkuśapāśabāṇavilasatdhastām prasannā-
 nanām sindūraruṇadehakāntim aniśam śrīhonnāmbām
 (*sic*) bhaje ॥ 1 ॥ śubhrāngam pītavastram suratarusadrśam
 sūryyakotiprakāśam nānābhūṣāsametam nalīnabhavanutam
 nāgayañopavītam | śūlam vātriñ ca khatgām ḍamarukam
 atulam pāṇipadmair ddadhānam mailārākhyam maheśam
 maṇimayamukuṭam mālavinātham īde ॥ 2 ॥ ... ye Honna-
 yāryāyādikulaprasiddhāḥ sūryyādisiddhāntavido mahāntah |
 ye Mallayajvādīsamastatantravyākhyādhuriṇā mama devatās
 te ॥ 7 ॥ śrī-Honnāryyasarvatantrasvatantraḥ tasmā(j) jātas
 tādrśo Mallayajvā | tajjaḥ khyātas sarvasiddhāntavetta śā-
 kinyākhye pattane Mallayajvā ॥ 8 ॥ tatputroham vedavedā-
 ntavedī jyotirvidyāpāragas Tammayajvā | sūryyan natvā
 sūryyatrantrasphaṭikām Honnāmbāyai kāmadogdhrīm ka-

¹ This is the last verse in F. E. Hall's edition.

romi ॥ 9 ॥ iha tāvat prāripsitasya granthasya nirvighnapari-samāptikāmaḥ sveṣṭadevatāpranāmarūpam mamgalam ślo-kato nibaddhnāti acintyeti | etc.

F. 37:—iti śrī - Mailāreśvara - Honnāmbikāvaralabdhavāgvibhavena śriparagipuri Mallayajvanas tanūjena jyauti-śikahṛtkumudacandrena Tammayāryyeṇa śrisūryyasiddhāntasya maddhyādhikārasya ṭīkā kṛtā ॥ hariḥ om ॥

F. 65 b:—śrī-Honnāryyasya pauitrāc chivagurusadṛśān Mallayajvākhyaputrārkajāto Mallāddhvarindrāt parigipu-ravarasthāyinas Tammayāryyaḥ | siddhāntarkkasya nāmnaḥ (read siddhāntasyārkkanāmnaḥ) kalitapadavatīm kāmadog-dhrīm suṭikām spaṣṭāddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai | hariḥ om śrisūryyādinavagrahebhyo namāḥ ॥

F. 104 b:—śrī-Honnāryyasya pauitrāc chivagurusadṛśān Mal(l)ayajvākhyaputrāj jāto Mallāddhvarindrāt paragipura-varasthāyinas Tammayajvā | siddhāntasyārkka(read ṥrkka)-nāmnaḥ kalitapadavatīm kāmadogdhrīm suṭikām chāyā-ddhyāyasya samyagrahagurukṛpayā proktavān āmbikāyai || hariḥ om || chāyāddhyāyah pūrṇāḥ ॥

Adhyāya IV ends f. 123, Adhyāya V f. 137 b.

Vol. I (f. 146) ends:—śrī - Honnāryyasya . . . °yai ॥ iti śrisūryyasiddhānte chedādhikāro nāma ṣaṣṭhoddhyāyah ॥ cha || samhitātrayanipuṇāya ādinārāyaṇasya nijagurave om subrahmanyāya sāstāṅgapraṇāmaḥ ॥ śubham astu śrīśivāya namāḥ ॥

Vol. II begins with the 7th Adhyāya which ends on f. 158 b. Adhyāya VIII ends f. 168 b, A. IX f. 172 b, the Pātādhyāya f. 186, the Golādhyāya f. 212 b, the Yantrā-dhyāya f. 235.

Vol. II ends:—śrī - Honnāryyasya pauitrāc śivagurusadṛśān Mallayajvākhyaputrāj jāto Mallāddhvarindrāt para-gipuravarasthāyinas Tammayāryyaḥ | siddhāntasyārkkanām-naḥ kalitapadavatīm kāmadogdhrīm suṭikām mānāddhyā-yasya samyagrahagurukṛpayā proktavān āmbikāyai || bi-nndudurlipi° . . . || iti sūryyasiddhānte mānādhikāro nāma caturddaśoddhyāyah ॥ hariḥ | om etc.

13.

WHISH No. 13.

Size: $16\frac{3}{4} \times 2\frac{1}{8}$ in., 185 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Rgveda-Bhāṣya, by Sāyaṇācārya, the first Adhyāya of the first Aṣṭaka, i. e. Sāyaṇa's Introduction, and his Commentary on Rgveda I, 1—19.

This is the MS. G used for Prof. Max Müller's second edition of the Rgveda with Sāyaṇa's Commentary. See Rig-Veda-Samhitā, ed. by F. Max Müller, 2nd Ed., vol. I, pp. liv, lvi, lvii *segg.*

14.

WHISH No. 13 a.

Size: $15\frac{1}{8} \times 1\frac{5}{8}$ in., one leaf, 15 lines.

Material: Palm leaf, damaged.

Date of MS.: uncertain.

Character: Grantha.

The beginning of the *Rgveda-Samhitā in the Pada text*. Interesting is the accentuation, the Udāttas only being marked (by the sign ~ over the accentuated syllable). The leaf contains the text of Rv. I, 1, 1 to I, 3, 4.

15.

WHISH No. 14.

Size: $13\frac{1}{4} \times 1\frac{1}{2}$ in., 83 leaves, 6 lines on a page.

Material: Palm leaves.

Date of MS.: The 'Prajotpatti' year in which the MS. was written (see below) is probably meant for the Prajāpati year corresponding to A. D. 1751/52, possibly A. D. 1811/12.

Scribe: Veṅkata Subrahmanyā, son of Śeśādri.

Character: Grantha.

The *Taittirīya-Upaniṣad-Bhāṣya* by Śaṅkarācārya.

The MS. begins:—om yasmāj jātañ jagat sarvam yasminn eva pralīyate | yenedan dhyāryyate (*sic*) caiva tasmai jñānātmane namaḥ | yair ime gurubhiḥ pūrvam̄ padavākyapramāṇataḥ | vyākhyātās sarvavedāntās tān nityam̄ prāṇatosmy aham | taittirīyakasārasya mayācāryyaprasādataḥ | vispaṭārtharucinām̄ hi vyākhyeyam̄ samprāṇiyate | nityānvayīni karmmāṇi upāttaduritakṣayārthāni kāmyānityāni ca phalārththinām̄ pūrvasmin granthe idānīn tu karmmopādānahetuparihārāya brahmaividyā prastūyate !

It ends:—iti śrīmat-paramahamsa-parivrājakācāryya-Govinda-bhagavatpūjyapāda - śiṣya-Śaṅkara - bhagavatpādapūjyaviracite taittirīyyakabhāṣyam samāptam | om | hariḥ om śubham astu om visargabindvakṣara° etc. . . . hariḥ om dhanurmmāse saummyavāre tritīyāyām̄ prajotpatau | taittirīyaś ca likhitas Sarppe Śeṣādrisūnunā | hariḥ om śubham astu hariḥ om | prajotpattyabhidhe varṣe cāpamāsy asite dine | pakṣe budhasya sutithau tr[tri]tiyāyām̄ bhujam-gabhe | Śeṣādrisūnunā Vemk(a)ta subrahmaṇyena sādhanā | taittirīyopaniṣado bhāṣyam̄ sulikhitam mayā | śubham astu etc. hariḥ om etc.

16.

WHISH No. 15.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., 4 + 39 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

(1) The *Īśā-Upaniṣad*, or *Īśāvāṣya-Upaniṣad*, or *Vājasaneyi-Saṃhitā-Upaniṣad* (ff. 1—2a).

It begins:—pūrṇam adah pūrṇam idam pūrṇat pūrṇam udacyate | pūrṇasya pūrṇam adāya pūrṇam evāvaśiṣyate | on namo brahmādibhyo brahmaividyāsampradāyakartṛbhyo

vamśaṛṣibhyo namo gurubhyah | om śāntiś śāntiś śāntih ||
īśāvāsyam idam sarvam yat kiñ ca jagatyāñ jagat | etc.

It ends:—īśāvāsyam ity ekānuvākeṣṭādaśa || on tat sat ||
īśāvāsyopaniṣat samāptā || hariḥ om | saha nāv avatv iti śāntiś
śāntiś śāntih ||

(2) The *Kena - Upaniṣad* or *Talavakāra - Upaniṣad*
(ff. 2 a—4 b).

It begins:—keneṣitam patati preṣitam manah kena prāṇah
prathamaḥ praiti yuktaḥ | etc.

It ends:—kenopaniṣat samāptā || hariḥ om etc.

(b)

(1) *Śaṅkara's Commentary on the Īśa-Upaniṣat* (ff.
1—13 a).

It begins:—om | īśāvāsyam ityādayo mantrāḥ karmmasv
aviniyuktāḥ teṣām karmmašeṣasyātmano yāthārtthyapratip
ūdakatvāt yāthārtthyāñ cātmanah śuddhatvāpāpaviddha
tvaikatvāśariratvasarvagatatvādi vakṣyamāṇan tac ca etc.

It ends:—iti śrī-Govinda-bhagavatpūjyapādaśiṣya-parama
hamṣapariivrājakācāryya - śrimac-Chamkara-bhagavatpāda
kṛtau vājasaneyasamhitopaniṣat-bhāṣyam samāptam || hariḥ
om ||

(2) *Śaṅkara's Commentary on the Kena-Upaniṣat*
(ff. 13 a—39 b).

It begins:—keneṣitam ityādyopaniṣat parabrahmaviṣayā
vaktavyeti navamāddhyāyasyārambhah prāg etasmāt karm
māṇy aśeṣataḥ parisamāpitāni etc.

It ends:—syād ity ata āha jyeye jyāyasi sarvamahattare
svātmāni mukhye pratitiṣṭhati pratitiṣṭhatiti na punas sam
sāram āpadyata ity abhiprāyah || iti śrī-Govinda-bhagavat
pādaśiṣya paramahamṣapariivrājakācāryyasya śrimac
Chamkarabhagavataḥ kṛtau tavala (read talava)kāropaniṣa
dvivaraṇe navamoddhyāyah || kenopaniṣatbhāṣyam samā
ptam || hariḥ om || śrīgurubhyo namah ||

17.

WHISH No. 16.

Size: $9\frac{1}{4} \times 2\frac{1}{8}$ in., 26 leaves, from 11 to 13 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Six Upanisads, viz.:

(1) The *Kathavallī* or *Katha-Upaniṣad* (ff. 1—7).

It begins:—om uśan ha vai vājaśravasas sarvavedasan dadau | etc.

It ends:—yo vidaddhyātmam eva | ṣaṭhī valli | kaṭha-vallī samāptā | hariḥ om | śubham astu ||

(2) The *Praśna-Upaniṣad* (ff. 8—12).

It begins:—saha nāv avatu || om śāntih | śrīḥ | bhadram karṇebhiś śṛṇuyāma || śāntih | Sukeśā ca Bhāradvājaś Śaibyaś ca Satyakāmas Sauryyāyaṇī ca Gārgaḥ Kausalyāś cāśvalāyano Bhārgavo Vaidarbhiḥ Kabandhi Katyāyanas te haite, etc.

It ends:—namah paramaṛṣibhyo namah paramaṛṣibhyah | ṣaṭhapraśnah | praśnopaniṣat samāptā |

(3) The *Mundaka-Upaniṣad* (ff. 13—17a).

It begins:—brahmā devānām prathamā sambabhūva, etc.

It ends:—namah paramaṛṣibhyo namah paramaṛṣibhyah | bhadram karṇebhil | śāntiś śāntiś śāntih || iti tritīya-muṇḍakam | muṇḍakopaniṣat samāptā | hariḥ | om ||

(4) The *Māndūkyopaniṣad* (ff. 17a—19).

It begins:—om ity etad akṣaram idam, etc.

It ends:—omkāro vidito yena sa munir nnetaro jana iti | iti caturthah khaṇḍah | māndūkyopaniṣat samāptā | om ||

(5) The *Pūrvatāpiṇī* or *Pūrvatāpanīya-Upaniṣad* (ff. 20—24b).

¹ *Sic.* And so very often in these MSS.

It begins:—śivāya gurave namah ! atha śrividya manor
āmnāya svarūpam upadiṣyate brahmacāriṇe śāntaya guru-
bhaktāya yathā vidyā manuh kasminn utbhavas tat svarūpam
brūhīti hovāca, etc.

It ends:—praviṣya meruśrmge cātiprakāśarūpenātha
sarvam jagad vyāpya sthitavaty āśid iti Yajñavalkyah |
trtiyyakhaṇḍah | pūrvatāpiṇī samāptah (sic) ||

(6) The *Uttaratāpiṇī* or *Uttaratāpanīya-Upaniṣad*
(ff. 24b—26).

It begins:—atha bhagavan kathan nu paramarahasyam
me brūhi kā brahmavidyā manūnām, etc.

It ends:—tathāvidhānītī buddhvā puruṣārtthavān bhaved
ya evam vedety upaniṣat iti trtiyyakhaṇḍah || uttaratāpiṇī
samāptaḥ (sic) || śrīgurucaraṇāravindābhyaṁ namah ||
hariḥ om ||

18.

WHISH No. 17.

Size: $9\frac{1}{4} \times 2\frac{1}{4}$ in., 34 + 37 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(a)

A Collection of twelve *Ātharvāṇa Upaniṣads*:

- (1) *Rahasya-Upaniṣad*, ff. 1—4b.
- (2) *Amṛtabindu-Upaniṣad*, ff. 4b—5b.
- (3) *Tripurasundari-Upaniṣad*, ff. 5b—6b.
- (4) *Kälagnirudra-Upaniṣad*, ff. 6b—7b.
- (5) *Śārīra-Upaniṣad*, or *Śāriraka-Up.*, ff. 8a—9a.
- (6) *Atharvaśīra-Upaniṣad*, ff. 9a—13b.
- (7) *Kaivalya-Upaniṣad*, ff. 13b—15a.
- (8) *Skanda-Upaniṣad*, ff. 15a—15b.
- (9) *Mahā - Upaniṣad* (or *Tripurātapana - Upaniṣad?*),
ff. 16a—27a.
- (10) *Devī-Upaniṣad*, ff. 27a—28b.

(11) *Tripurā-Upaniṣad*, ff. 28b—29b.

(12) *Upaniṣad (Kaṭha-Upaniṣad?)*, ff. 30a—34a (?).

Similar collections of Upaniṣads in the MSS. described in Burnell, Tanjore, pp. 28—36, and Ind. Off., vol. I, p. 126 seq.

Our MS. begins:—athāto rahasyopaniṣadam vyākhyā-
syāmaḥ devarṣayo brahmāṇam sampūjya praṇipatya papra-
cchuḥ | bhagavan rahasyopaniṣadam brūhīti | sobravit | purā
vyāso etc.

Fol. 4b:—yo rahasyopaniṣadam adhite gurvanugrahāt |
sarvapāpaviniṁmuktas sāksat kaivalyam aśnute | rahasyo-
paniṣat samāptā || harīḥ om̄ || etc.

Fol. 5b:—bhadran nopi vātaya manah | om̄ śāntiś śāntiś
śāntih | tisraḥ puras tripathā viśvacarṣaṇi yatra kathā
akṣarāś sannivīṣṭah | etc. See Burnell I. O., p. 62, where
this is given as the beginning of a *Tripuropaniṣad*.

Fol. 6b:—tripurisundaryyupaniṣat samāptā ||

Fol. 9a in margine: atharvaśiropaniṣat |

Fol. 13b:—mokṣam annam atho mano mokṣam annam
atho manah || ity a(tha)rvaśiropaniṣat samāptā ||

Fol. 16a in margine: mahopaniṣat. Beginning:—tripurā
tāpanī vidyā vedyacicchaktivigraham | vastucinmātrarūpan
tat paratatvam bhajāmy aham | om̄ | bhadram karnebhīr iti
śāntih | athaitasmin antare bhagavān prājāpatyam vaiṣṇavam
vilayakāraṇam | rūpam āśītya tripurābhidhā bhagavatity
evam ādi, etc. See the beginning of the *Tripurātapano-
paniṣad* in Ind. Off. vol. i, p. 127.

Fol. 27a:—sa turyam padam prāpnoti ya evam vedeti
mahopaniṣat | bhadram karnebhīr iti śāntih | etc.

Fol. 30a:—pārivṛājyadharma-pūgalaṁkārā yat padam
yayuh | tam aham kathavidyārtthā rāmacandrapadam
bhaje | om̄ saha nāv avatv iti śāntih | devā ha vai bhaga-
vantam abruvan adhihi, etc. See the beginning of a
Kaṭhopaniṣad in Ind. Off. vol. i, p. 127.

Fol. 34a:—sa eva śivayogiti kathyata ity upaniṣat |
bhadram karnebhīr iti śāntih | śrīmad-viśvādhiṣṭhānapara-
mahamsa-satguruśrīrāmacandrārpaṇam astu | . . . acyutosmi

mahādeva tava kāruṇyaleśataḥ | vijñānagha evāsi śivosmi
kim atāḥ param | na nijan nijavat bhāty antaḥkaraṇajrm-
bhāṣṭ | antaḥkaraṇanāśena. Here the MS. breaks off,
and a new foliation begins.

(b)

(1) The Śrīvidyāratnasūtra, by Gaudapādācārya, a pupil
of Śuka Yogīndra, ff. 1—3a.

It begins:—jñānānandamayan devan nirmmalasphaṭi-
kākṛtiḥ | ādhāram sarvabhūtānāṁ hayagrīvam upāsmahe |
atha sāktamantrānāṁ jijñāsā | ātmāivākhaṇḍakāracaitanya-
svarūpāśāṁ svavidyā | etc.

It ends:—anuttarasamketapradhānavidyās saptadaśa-
varṇaviśiṣṭā(h) | athaitasāṁ parivārāṇāṁ anuparivārā asam-
khyākāḥ | iti śrimat-paramahāmsaparivrājakaśācāryya-Śuka-
Yogīndra - śiṣya - śrī - Gaudapādācāryya - viracitāni sūtravā-
kyāni | samāptāni ||

(2) The Śrīvidyāratna(sūtra)dīpikā, by Vidyāraṇya Muni,
a pupil of Śaṅkarācārya, ff. 3a—23b.

It begins:—bälārkamanḍalābhāṣāṁ caturbāhān trilo-
canām | pāśāṁkuśadhanurbāṇām dhārayantīm śivām bhaje |
śrīvidyāratnasūtrāṇām vākyārtthap(r)atiपādane | bhaga-
vatyāḥ prasādena kriyate dīpikā mayā | sā bhagavatī jagat
srstvedan tasmin devatādin utpādya, etc.

It ends:—iti paramahāmsa - parivrājakaśācāryya - śrimat-
bhagavat-Śaṅkarācāryya-śiṣya-śrī-Vidyāraṇya-munikṛta-śrī-
vidyāratnadiपikā samāptā || hariḥ om etc.

(3) The Atharvaśirobhāṣya, by Bhāskara Rāya.

The leaves are foliated in the ordinary way as ff. 24—37, and also
as 1 to 14 by letters, viz. ka, kha, ga, gha, ṣa, ca, cha, ja, jha, ḷa,
ta, ṣha, da, dha.

It begins:—śrīnāthāṁghriparāgaiko parāgād aparāgadhiḥ |
atharvaśiraso bhāṣyam bhāṣate Bhāskaras sudhiḥ || iha
khalu śrimahātripurasundaryyāḥ etc.

It ends:—iti bhāvanopaniṣadotharvāṇaśirasotra racitavān
bhāṣyam | Bhāskara-Rāya viduṣān tuṣṭyai jīyanmumukṣu-
ṇām || om śrīgurubhyo namaḥ ||

19.

WHISH No. 18.

Size: 28×2 in., 108 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The MS. appears to be fairly old, early 17th century?

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by letters according to the system discussed by Professor Bendall in the JRAS, October 1896, pp. 790 seq. See Preface.

Injuries: The MS. is much damaged, part of f. 85 is broken off and lost.

The *Mahābhārata*, Parvan ii: The *Sabhā-Parvan*, in 114 Adhyāyas. Differs much from the text of our editions.

It begins:—hariḥ om gaṇapataye namaḥ avighnam astu Janamejayaḥ arjjuno jayatāṁ śreṣṭho mokṣayitvā mayan tadā | kiñ cakūra mahātejās tan me brūhi dvijottama Vaiśam śṛṇu rājann avahitaś caritam¹ rmmukaśreṣṭhan tūrṇi cākṣayasāyakau divyāny astrāṇi rājendra durllabhaṇi nr̥pair bhūvi rathaddhvajapatākāś ca śvetāśvais saha vīryavān etāni pāvakāt prāpya mudā paramayā yutāḥ |² tasthau mahāvīryas tadā saha mayena saḥ tatobravin mayaḥ pārtthah vāsudevasya sannidhau pā³ stat kṛtam pratyanusmaran prāñjali ślakṣṇayā vācā pūjayitvā punaḥ-punaḥ Mayāḥ asmāc ca kṛṣṇat samkruddhāt pāvakāc ca didhakṣatali tvayā trātōsmi kaunteya brūhi kim karavāṇi te aham hi viśvakarmā vai asurāṇām parantapa tasmāt te vismayam kiñcit kuryām adya suduṣkaram evam ukto mahāvīryyah pārttho māyāvinam mayām dhyātvā muhūrttam kaunteyah prahasan vākyam abravit | Arjjunaḥ | kṛtam eva tvayā sarvam svasti gaccha mahāsura | etc.

It is unfortunate that the difficult and much discussed verse ii, 66, 8 (the he-goat and the knife) occurs on f. 84, a damaged leaf. The verse reads:—[ajo hi śastra⁴]m

¹ The rest of the line is lost, the leaf being damaged.

² Leaf damaged. Read upatasthau.

³ The rest of the line, about six Akṣaras, lost.

⁴ These akṣaras are lost.

akhanat kilaikah̄ ūastre vipannobhiparāsyā bhūmīm̄ nikṛntanam̄ svasya kanṭhasya ghoran tadvad vairam̄ mā khanih̄ pāṇḍuputraiḥ̄ ।

It ends:—evam gāvatgane kṣattā dharmmārtthasahitam vacah̄ uktavān na gr̄hitañ ca mayā putrabitepsunā ॥ iti śrīmahābhārata ūatasahasrikāyām samhitāyām sabhāparvaṇi anudyute dhṛtarāshṭrapaścāttapo nāma caturdaśaśatataṁoddyāyah̄ ॥ sabhāparvam̄ samāptam̄ ॥ hariḥ śrīkr̄ṣṇāya namah̄ ॥ Rāmeṇa likhitam idam pustakam ॥

20.

WHISH No. 19.

Size: $16\frac{1}{4} \times 1\frac{3}{4}$ in., 285 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: The MS. looks fairly old, 17th century?

Character: Malayalam.

The *Bhāgavatī-Purāṇa*, Skandhas i-ix.

It begins:—hariḥ śrīganapataye namah̄ avighnam astu janmādyasya yatonvayāditarataś cārtthesy abhijñas svarāt tene brahma hr̄dā ya ḥādikavaye muhyanti yat sūrayaḥ tejovārimdām̄ yathā vinimayo yatra trisarggomṛṣā dhāmnā svena sadā nirastakuhakam satyam paran dhīmahi, etc.

It ends (f. 283 b):—dr̄ṣṭyā vidhūya vijaye jayam udvighuṣya procyoddhvāya param samagāt svadhāma cha ity aṣṭādaśaśasrikāyām samhitāyām śribhāgavate mahāpurāṇe navamaskandhe caturviṁśoddhyāyah̄ ॥

Then follow two odd leaves, one unnumbered, the other numbered as 170.

21.

WHISH No. 20.

Size: $10\frac{3}{4} \times 1\frac{5}{8}$ in., 96 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated ‘Calicut 1826’. The MS. is probably not much older.

Character: Grantha.

(a)

The *Caranavyūha*, ff. 1—4.

It begins:—athātāś caranavyūham vyākhyāsyāmaḥ tatra yad uktāñ cāturvedyañ catvāro vedā jñatā bhavanti | ṛgvedo yajurvedas sāmavedotharvaveda(ś) ceti | tatra ṛgvedasya sapta bhedā bhavanti | etc.

It ends:—yodhīte caranavyūham sa viprah pañkti-pāvanah | tārayaty akhilān pūrvān puruṣān sapta sapta ca | yo nāmāni purā devā amṛtatvañ ca gacchati | lokatītam mahāśāntim amṛtatvañ ca gacchati | amṛtatvañ ca gacchay on nama ity āha bhagavān Vyāsaḥ Pārāśaryyo Vyāsaḥ | vāsudevasvarūpāya vivasvatbimbatejase | vedovamśāvadāmśaya Vedavyāsāya te namah | śrīgurucaranāravindābhyaṁ namah | śrībṛhaspataye namah ||

(b)

The beginning of a Commentary on the *Śatarudriya* or *Rudrādhyāya* (*Taittirīya-Saṃhitā* iv, 5), ff. 5—7.

It begins:—on namo rudrāya rudrāṇām vyākhyām vakṣyāmi yajjape | mokṣāghakṣayasālokyavyādhināśāṇ prayojanām | atha jābālopaniṣat | atha haināṇ brahmācāriṇā ūcuḥ kiñjapyenāmṛtatvam brūhiḥ | sa hovāca Yajñavalkyah Śatarudriyeneti | etc.

It ends:—uktam vāyavye | rogavān paredām paretya rudrajāpaṇi cared iti | yajñasūktah kalpah | Śatarudrā devatā asyeti Śatarudryam ucyate | hariḥ om | śubham astu.

(c)

The *Bṛhadāraṇyaka-Upaniṣad* or *Śatapatha-brāhmaṇa-Upaniṣad* (*Kāṇva Śākhā*), ff. 8—96.

It begins:—om śrīgaṇapataye namah | on namo brahmā-dibhyo brahmavidyāsampradāyakartṛbhyo vamśāśibhyo namo gurubhyah | śrimad-Yajñavalkyagurubhyo namah | hariḥ om | o num uṣā vā aśvasya meddyasya śiras sūryyaś caksur vātah, etc.

Fol. 23:—iti vājasaneyāntargata-Kāṇviye śuklayajurvede bṛhadāraṇyake saptadaśakānde prathamoddhyāyah ||

Between the first and second Adhyāyas a description of the Pañcagavyavidhi is inserted (f. 23).

The 3rd Adhyāya begins f. 37, the 4th Adhyāya f. 54, the 5th A. f. 74, the 6th A. f. 82.

It ends:—o numi iti vājasaneyāntargata-Kāṇviye śuklaya-jurvede ṣatapathabrahmāne upatiṣṭhatsaptadaśakānde ṣaṣṭhoddhyāyas samāptaḥ ॥ hariḥ । om । śubham astu śrī-rāmacandrāya namaḥ ॥ ekapāc ca haviryyajña uddhārity addhvaragrahau । vājapeyo rājasūya ukhāsaṁbharaṇan tathā । hasti ghataś citiś caiva sāntity agnirahasyakau । aṣṭādhyāyi maddhyamaś cā aśvamedhaḥ pravargyakah । bṛhadāraṇyakañ ceti kāṇḍas saptadaśa kramāt ॥ om om om । paraguṇaparadānaprastutāśeṣakṛtyā nijagunakalikābhīr llokam āmodayantaḥ । aviditaparadośā jñānapīḍyūṣapūrnāḥ karakṛtam aparādhām kṣantum arhanti santah ॥ śrīgurubhyo namah ॥

22.

WHISH No. 21.

Size: 9½ × 1½ in., 78 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date of MS.: An entry by Mr. Whish on leaf 70 ("Here ends the Rudra Bhāshyam") is dated "Calicut 1826." The MS. is probably not much older.

Character: Grantha.

(a)

A Commentary on the *Śatarudriya* or *Rudrādhyāya* of the *Taittirīya-Saṁhitā* (iv, 5), ff. 1—70. Title and name of the author do not occur in the book.

It begins:—on namas te rudra manyava iti । atha śata-rudryahomah । athātaś ūtarudryañ juhotity upakramya eṣotrāgniracito bubhukṣamāṇo rudrarūpenāvatiṣṭhati । tasya tarppaṇadevair dvitiyan darśanam । yad vai tac chataru-dryañ juhotity upakramya prajāpatim visrastādityabhiprā-yamantrārtthānugunyena śrutir bhavet । sa eṣaḥ ūtaśirsāḥ rudraḥ sambhavad iti namas te rudra manyava iti raudrā-

ddhyāyah | atra Parameṣṭhina āṛṣam | devānām vā prajā-pater vā | Aghorasyāṛṣam iti kecit | ekarudradevatyāḥ | etc.

It ends:—antarikṣe loke ye rudrāḥ sthitāḥ tebhyo namah yeṣāṁ rudrāṇām vātāḥ vāyuh iṣavāḥ samānam anyat | prthivyām bhūloke ye rudrā sthitāḥ (read °āḥ) tebhyo namah yeṣāṁ rudrāṇām annam ātmanah Śāṁ icchet śarīram puṣṇati | adhikam nyūnam vyādhādījagatvena nirūpyate | samānam anyat | evan namostu rudrebhya iti | hariḥ om ||

(b)

The *Maṇḍalabrahmaṇa* (ff. 71—78), described by Mr. Whish as the ‘Mandala Brahmanah of the Atharva-Vedah.’ This is identical with Śatapatha-Brāhmaṇa x, 5, 2. See also Mitra, Notices, No. 682, where it is called *Mandala-brāhmaṇopaniṣad*.

It begins:—yad etan maṇḍalan tapati tan mahad ukthan tā ṛcas sa ṛcāṁ lokotha yad etad arccir dipyate tan mahāvratan tāni sāmāni sa sāmnām lokotha ya eṣa etasmin maṇḍale puruṣas sognis tāni yajūmṣi sa yajuṣām lokas saīśa trayyeva vidyā tapati, etc.

It ends:—somṛto bhavati mṛtyur hy asyātmā bhavati || 18 || iti mandalabrahmaṇam sampūrṇam || om num ||

23.

WHISH No. 22.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 193 leaves, 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

Saṅkara’s *Chāndogyopanisadvivaraṇa*, or Commentary on the *Chāndogya-Upaniṣad*.

It begins:—om ity etad akṣaram ityādyastāddhyāyi chāndogyopaniṣat | tasyās samkṣepatorthajijñāsubhyāḥ rjuvivaraṇam alpagranthañ cedam bhāṣyam ārabhyate | tatṛā sambandhaḥ samastam karmmādhigataṁ prāṇādi-

devatāsahitam arccirādimārgena brahmapratipattikāra-nam | etc.

It ends:—iti śri-Govinda-bhagavat-pādapūjya-śisyasya śriparamahamsaparivrājakācāryyasya Śrimac - Chamkara-bhagavataḥ kṛtau cchāndokyopaniṣad (sic) vivaraṇe aṣṭamāḥ prapāṭhakas samāptāḥ || hariḥ | om | . . . śrīsarasyatvai namaḥ | śrimahālakṣmyai namaḥ | pārvatyai namaḥ ||

24.

WHISH No. 23.

Size: $12\frac{1}{2} \times 2$ in., 81 + 37 + 31 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The 31 leaves of the last work are numbered by the letters *ka* to *sa* (viz. *ka* 1, *kha* 2, *ga* 3 etc., *la* 28, *va* 29, *śa* 30, *śa* 31).

(a)

Commentaries on the *Kaṭhopaniṣad* (ff. 1—31a), *Praśnopaniṣad* (ff. 31b—55), and *Muṇḍakopaniṣad* (ff. 56a—81) by Śaṅkara.

In the margin of the first page: kāṭhopaniṣadbhāṣyam hariḥ | om |

The work begins:—on namo bhagavate vaivasvatāya mṛtyave brahmavidyācāryyāya Naciketase cātha Kāṭhakopaniṣadvallinām sukhārtthapratisbodhanārttham alpagranthā vṛttir ārabhyate upanipūrvasya sader ddhātor viśaraṇa-gatyavasādā¹ nārtthasya kvipratyayāntasya rūpam upaniṣad iti, etc.

It ends on fol. 31a:—iti śri-Govinda-bhagavat-pūjya-pāda-śiṣya-śriparamahamsa-parivrājakācāryya-śrimac-Chamkara-bhagavat-kṛtau Kāṭhakopaniṣad-vivaraṇe ṣaṣṭhi valli samāptāḥ hariḥ || om | śubham astu || sakhe hā kim kurmmah kim iti kathayāmah katham amun tarāmah samsāram kva

¹ Sic for avasādā.

nu ca vibhavāmo vayam ami | itidṛk cintābdhau hṛdaya
na nimajjālam aniśam gurum śokaddhvānte taraṇim ava-
lambasva taraṇīm || asmatgurucaranaṇāravindābhyañ namaḥ ||

In the margin of fol. 31b: praśnopaniṣat-bhāṣyam |

It begins:—om śrutismṛtipurāṇānām ālayam karuṇālayam |
namāmi bhagavat-pāda-Śamkaram lokaśamkaram | viśva-
vandyam vighnarājam sarvaśuklām sarasvatīm | pūrvācār-
yyān sarvapūjyān kurve natipadām gurūn | mantroktār-
tthasya vistarānuvādīdām brāhmaṇam ārabhyate | ṛṣipra-
śnaprativacanākhyāyikā tu vidyā, etc.

It ends on fol. 55:—iti śri-Govinda-bhagavatpūjya-pā-
da-śiṣyasya śrimat-paramahamsa-parivrājakācāryyasya śri-
Śamkara-bhagavataḥ kṛtau atharvaṇopaniṣadadvivaraṇe pra-
śnavivaraṇam samāptam || hariḥ om || etc.

In the margin of fol. 56a: muṇḍakopaniṣat-bhāṣyam ||

It begins:—brahmā devānām ity ādyātharvaṇopaniṣat
vyācikhyāsītā asyāś ca vidyāsampradāyakartṛpāramparyya-
lakṣaṇam sambandham ādāv evāha svayam eva stutyar-
ttham evam hi, etc.

It ends on fol. 81b:—iti śri-Govinda-bhagavatpūjya-pāda-
śiṣyasya paramahamsa-parivrājakācāryyasya śrimac-Cham-
karabhagavataḥ kṛtau ātharvaṇopaniṣat-vivaraṇam samā-
ptam || hariḥ om ||

(b)

The *Upadeśagranthavivarana*, a Commentary on Śankara's
Upadeśasahasrikā, by Bodhanidhi (?), a pupil of Vidyā-
dhāman, ff. 37. See Ind. Off. Part IV, p. 731.

In the margin: Upadeśasahasrikā | hariḥ om |

It begins:—viśnum pañcātmakam vande bhaktyaśṭādaśa-
bhedayā | sāmgavargonavimśatyā bhaktair nṛṇavabhir
āśritam | om | caitannyaṁ sarvagam sarvam sarvabhūta-
guhāśayam | yat sarvavisiyātītan tasmai sarvavide namah |
1 || samāvayya (read °vāpya?) kriyās sarvā dārāgnyādhāna-
pūrvikāḥ | brahmavidyām athedānīm vaktum vedāḥ praca-
krāme | 2 | etc.

It ends on fol. 37b:—iti saptaśataslokā yatindraśri-
mukhotgatāḥ | vivṛtā gurusaktena mayā brahmātmabo-

dhakāḥ | upāsyā śraddhayā śrīmad-Vidyādhāmamuneś ciram |
 śrimatpadāmbujan tasya prasādan (read °dān) na svabuddhi-
 taḥ | yena me nikhilādvaitād ākṛṣya mana ātmani | sthāpitam
 munim mukhyena yāvajjīvan namāmi tam | yatbhāṣyasā-
 garajayuktamaṇin prakīrṇān prāpyādhunā katipayān ka-
 vayo bhavanti | tasmai namo janamanobjadivākarāya kṛ-
 tsnāgamārtthanidhanāya yatiśvarāya | iti śrīmad-Vidyādhā-
 maśiṣyēna Bodhanidhinā¹ śraddhābhaktimātraprерitena
 kṛtam upadeśagrānthavivaraṇam samāptam || yatpādakama-
 lāsamgāt nirvāṇam prāptavān aham | sarvāntarātmajūjyāṁs
 tān praṇamāmi gariyasaḥ | hariḥ om || śubham astu ||

(c)

The Vivekacūḍāmanī by Śāṅkara, ff. 31.

In the margin: vivekacūḍāmanī om.

It begins:—sarvavedāntasiddhāntagocaran tam agocara-
 ram | Govindam paramānanda(m) matgurum pranatosmy
 aham | 1 | jantūnām narajanma durllabham ataḥ pumstvan
 tato vīpratā tasmād vaidikamārgadharmmaparataḥ vidvatvam
 asmāt param | ātmānātmaivecanam svanubhavo brahmā-
 tmanā sampsthiti mmuktir nno śatakotijanmasukṛtaih pu-
 nyair vinā labhyate | 2 | etc.

It ends on fol. 31:—iti śrimat-paramahamsa-parivrāja-
 kācāryyavaryya-śrī-Govinda-bhagavatpūjyapāda-siṣya-śrimat-
 paramahamsa - parivrājakācāryyavaryya - śrimat - Śāṅkara-
 bhagavatpāda-kṛtau vivekacūḍāmanis sampūrṇaḥ || śrīkṛṣṇāya
 parasmai brahmaṇe namaḥ ||

25.

WHISH No. 24.

Size: $13\frac{1}{2} \times 1\frac{3}{8}$ in., 58 (leaf 36 is missing) + 38 leaves (the latter
 being foliated by the numbers 100 to 137), 7 lines on a page.

Material: Palm leaves.

Date of MS.: Early 18th cent.?

Character: Grantha.

The MS. is much corrected.

¹ Proper name?

(a)

*Commentaries on the Saptalakṣaṇa*¹, i. e. seven phonetic treatises referring to the Black Yajur Veda. (See Burnell I. O. p. 10 *seqq.*, and Burnell, Tanjore, p. 5 *seqq.*) They are:—

(1) The *Śamānavyākhyāna*, a Commentary on the *Samhitāśamānalakṣaṇa*. Fols. 1—12.

It begins:—atheti adhikārārtthothaśabdah | yathā athaśabdonuśasanam iti | adhikārah prastāvah prarambha ity arthāntaram yesu padeśu samhitāyām visarjanīyo lupyate | teśām padānām samgrahalakṣaṇaśastram prastutam ity etam arttham athaśabdo dyota iti (read dyotayati) | etc.

It ends (fol. 12a):—iti Śamānavyākhyānam sampūrṇam || hariḥ om ||

(2) The *Vilimghavyākhyāna* by *Puṇḍarīkākṣisūri*, a Commentary on the *Vilimghyalakṣaṇa* of *Nārāyaṇa*. Ff. 12—21.

It begins (fol. 12a):—athā (*sic*) vilimghya (°khya *pr. m.*)-vyākhyānam | om pranipatya jagannātham Puṇḍarīkākṣisūriṇā | vilimghyalakṣaṇavyākhyā kriyatedya mayā svayam | pranamya bhāratīm ity ena prāṛipsitasya vilimghyalakṣaṇasya avicchedaparisamāptaye | sarasvatīn devīm pranamya Nārāyaṇanāmāham | vilimghyāni padāni pravakṣyāmiti | pratijñāyate ekāraikāravarṇau yau samhitāyām vikāriṇau | ... padakāle avikāriṇau | drṣṭau yau tadantāni vilamghyāni (*sic*)² vedavittamair ucyā[n]te |

It ends (fol. 21): vilimghavyākhyānam sampūrṇam || hariḥ om ||

(3) The *Naparavyākhyāna* or *Naparapaddhativyākhyāna*, a Commentary on *Śauriśnu's Naparalakṣaṇa*. Ff. 22—26 b.

It begins:—om atha naparavyākhyānam | natveti saka-

¹ This title does not occur in the MS., but it is given by Mr. Whish on the title page, and according to Burnell I. O. p. 12, it seems to be the name assigned to these tracts in the South of India. It often occurs in Oppert's List of Sanskrit MSS. in Southern India. See Aufrecht CC. s. v.

² See Burnell I. O. pp. 10, 11; Tanjore p. 5b.

laniṇvṛttihetum | . . . navam nūtanam | lakṣaṇam | Šaurisū-
nur aham | pravakṣyāmi | ity artthāḥ | etc.

It ends:—naparapaddhativyākhyānam samāptam || hariḥ |
om ||

(4) The *Taparapaddhati* or *Taparapaddhativyākhyāna*,
a Commentary on the *Taparalakṣaṇa*. Ff. 26 b—28 b.

It begins:—atha taparapaddhatih | annādyān nirbhā-
jati | etc.

It ends:—iti taparapaddhativyākhyānam samāptam ||
hariḥ | om ||

(5) The *Avarṇivyākhyāna*, a Commentary on the *Avarṇi-
lakṣaṇa*. Ff. 28 b—35 b.

It begins:—atha avarṇivyākhyānam | avarṇinyanuktam
ity ādi vācyāntam | pūrvasyāvarṇilakṣaṇasya anuktyadhi-
koktipurūktibhīḥ | etc.

It ends:—iti akārādīmī padāny uktāni || hariḥ | om ||

(6) The *Ākārapaddhati* or *Āvarṇivyākhyāna*, a Commen-
tary on the *Āvarṇilakṣaṇa*. Ff. 35 b—39 b.

It begins:—atha ākārapaddhatih | antarikṣam ivāgnī-
ddhram | etc.

It ends:—ity ākārādipadāny uktāni || āvarṇivyākhyānam
samāptam || om ||

(7) The *Animgyavyākhyāna*, a Commentary on the *Anim-
gyalakṣaṇa*. Ff. 39 b—58.

It begins:—atha animgyavyākhyānam | munimānasetyādi-
ślokatrayenādau prāripsitasya lakṣaṇasya avighnena pari-
samāptaye māṃgalam ādadhānah abhīṣṭadevatān nama-
skṛtya viṣayan darśayati | animgyam iti | anuśiṣyatā iti ca |
animgyam avibhāgapadam ucyate | na tv asamāsapadam |
saty api samāse śacīpatil bṛhaspatir ityādīmām animgya-
tvāt | etc.

It ends:—iha animgyapadānām prapañcatvāt | grantha-
gauravabhayāt samksipyā diñmātram uktam | anonuktañ
ca yat kiñcīt vidvatbhir ühanīyam || prayogatonugantavyam ||
ity animga(sic)vyākhyānam pūrṇam || hariḥ | om || etc.

(b)

A Commentary on the *Bhāradvājaśikṣā*, by *Lakṣmana Jatāvallabhaśāstrin*. Ff. 100—137.

It begins:—namaś śivāya sāmbāya saganāya sasūnave ! sanandine saganāgāya savrśāya namo namah ! ddhyātvā-sadya jagannātham sāmbam sarvārtthasādhakam ! vyākhyā-yatedhunā śikṣā Bhāradvājamunīritā ! pārisphi(read prāripsi) tasya granthasyāvighnena parisamāptyartham ādau iṣṭadevatān namaskārarūpam mamgalya (read mamgalam) svayam kṛtvā śisyānuśikṣāyai granthato nibaddhnān cikirṣitam pratijānīte ! gaṇeśam pratinipatyāham sandehānān nivarttaye (read nivṛttaye) ! śikṣām anupravakṣyāmi vedānām mūlakāraṇam ! gaṇādhipatim ānamya vedānām grantha-trayānām ādikāraṇam ! śikṣām vedasthasandeham nivāraṇāya pravakṣyāmīti Bhāradvājamuninoktam !!

It ends:—Bhāradvājamuniproktā Bhāradvājena dhimatā ! vyākhyātā Lakṣmaṇākhyena Jatāvallabhaśāstriṇā ! ṣaṣṭiślokaparyyantam mayā vyākhyānam kṛtan tataḥ ! karakṛtam aparādhām kṣantum arhanti santalā ! harih !!

26.

WHISH No. 25.

Size: $11\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 37 + (1) + 21 + (2) leaves, 6 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1822. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Mantrapraśnadvaya*, or the *Mantrapāṭha* of the Āpastambins in 2 Praśnas.

This is the MS. ‘Wh.’ used for the edition of the ‘*Mantrapāṭha* or The Prayer Book of the Āpastambins’ by M. Winternitz, Part I (Oxford 1897, Anecdota Oxoniensia). See Introduction p. xii.

(2)

The Āpastambīya Grhyasūtra, in 23 Khandas.

This is the MS. 'C'. used for the edition of the Āpastambīya Grhyasūtra by M. Winternitz (Vienna 1887). See Preface p. V.

27.

WHISH No. 26.

Size: $13\frac{2}{3} \times 1\frac{2}{3}$ in., (3) + 135 + (2) leaves, generally 5 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Calicut 1824'. The Āngirasa year preceding 1824 (see below) is A. D. 1812/13, but probably the year A. D. 1752/53 is meant.

Scribe: The son of Śeśādri. See above No. 15.

Character: Grantha.

The Ekāgnikāṇḍavyākhyā, or Mantraprāśnabhāṣya, or Mantrabhāṣya, by Haradatta.

This is the MS. 'Hw.' used for the edition of 'the Mantrapātha or the Prayer Book of the Āpastambins' by M. Winternitz, Part I, see Introduction, p. xii.

It begins:— avighnam astu om pranipatya mahādevam Haradattena dhimatā ekāgnikāṇḍamantrāṇām vyākhyā sammyag vidhiyate ॥ 1 ॥ tatra tādādāryya^x adito vaiśvadevamāntrān adhīyate etc.

F. 57:—ity ekāgnikāṇḍe prathamah praśnas samāptah ॥

It ends:—ity ekāgnikāṇḍavyākhyā Haradattācāryyaviracitā sampūrnā ॥ visargabindvakṣara^o etc.

The date is given in the following colophon:— āmgīra-savarṣam | cittiramāsam | 24 tithi | aṣṭami tiruvonanakṣatratte | aparāñhakālattile muḍiñcutu | hariḥ om śubham astu āmgīrasābde vasubhe meṣamāsebjavāsare | Śeśādri-sūnunā sammyaṁ mantrabhāṣyam samāptam ||

^x The Telugu edition reads: tatrācāryya.

28.

WHISH No. 27.

Size: $7\frac{1}{4} \times 1\frac{1}{2}$ in., 62 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: Thursday the fifth day of the dark half of the month of Kārttika of the Jupiter year Śrimukha in which the copy of the first work was finished (see the colophon below) corresponds (according to Dr. Schram's Tables) to November 1st, A. D. 1753.

Character: Grantha.

(a)

The *Svarapañcāśacchlokī Vyākhyā*, a Commentary on the *Svaralakṣaṇa* (see the second work), ff. 1—57. The text, also, is included.

It begins:— atīndriyārthavijñānam praṇamya brahma śāśvatam | taittiriyapadādīnām vaksyāmi svaralakṣaṇam || anena ślokena parāparabrahma praṇāmapūrvakam āripsita-granthasyābhidheyam āha | vedopi śāśvatam brahma | etc. . . . svaralakṣaṇajñāne phalāntaram apy asti | tannirṇitā-svareṣu padarūpajñānam | yathā | ayam iha prathamodhāyīti nādāgamaśāmkā bhavati | tasmād ārabdhavyam evaitat || tatra paribhāṣām āha | udāttāś cānudāttāś ca varṇānām prakṛtau svarau || etc.

It ends:— aruṇopaniṣatsvarāś tu uktāḥ kecit boddhyāḥ | kvacid addhyayanāt anye anyathāpi boddhyāḥ | saṃbhāryyā gr̥hṇāti | palvalyā gr̥hṇāti | yosau tapann udeti ityādi | ekaśrutiś cānuktā bhavati | agniś ca jātavedāś ca upaniṣatsu ca ekaśrutir bhavati vyatyayaś ca | śiksām vyākhyāsyāmah | sahasraśīrṣam devam | sa vā esa puruṣonarasamayaḥ | ityādi | anyepīti vacanam anyatrāpi kvacit padāddhyayanarahite vyatyayam sūcayati | pra ṣu vocaṁ cikituṣe sa tvan nalāplavo bhūtvā | sa vācaspate hṛd iti vyāharat || om iti svara-pañcāśacchlokī vyākhyā pūrnā || hariḥ om ||

The colophon is written in Tamil and contains the date: Śrimukhavaruṣam kārttigai māsam 5 va vyārakke(read viyārakki?) rammaile Egādeśil (?) erudiñśadu.

(b)

The *Svaralakṣaṇa* (by *Keśavārya*, son of *Sūridevabuddhendra*), a treatise on the accents in the Black Yajur-veda, ff. 58—62. The name of the author is not mentioned in our MS., but is given in Burnell I. O. p. 9 seq., from which it appears also, that our MS. contains only the first part of the work.

It begins:—atindriyāṛthavijñānām praṇamya brahma śāsvatam | taittiriyapadādīnām vakṣyāmi svaralakṣaṇām || udāttāś cānudāttāś ca varṇānām prakṛtau svarau | svaritāś tu dvidhocyante dhṛtaḥ kampaś ca sāṁhitāḥ || tulyasvaras sarūpārtthe pada bhedepi tat supām | dvir uktā ca gr̥hepy evam dvidhemgymāṁśe vibhaktije || 1 ||

It ends:—nyamsvaryujyaḥ cidānāvyāsasaumyaś ceti tādr̥-śāḥ | anyepy addhyayanāt boddhyā aruṇopaniṣatsvarāḥ || 50 || hariḥ om etc.

29.

WHISH No. 28.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 72 leaves, foliated from 1 to 69 (leaf 11 being counted twice), followed by two leaves numbered 72 and 79; from 7 to 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th cent.?

Character: Grantha.

Injuries: One half of leaf 72 is lost. An odd half leaf found in the volume does not belong to this MS. Leaf 69 is damaged.

Fragments of the *Mahāganeśa-Mantrapaddhati* by *Gīrvāṇendra*, the pupil of *Viśveśvara*. *Viśveśvara* was a pupil of *Amarendra Yadi* (sic), *Amarendra Yadi* a pupil of *Gīrvāṇendra Yogin*.

It begins:—śrīmahāganapataye namah | Amarendra-yadiś
śiṣyo Gīrvāṇendrasya Yoginah | tasya Viśveśvaraś śiṣyo
Gīrvāṇendroham asya tu | śiṣyo mahāganeśasya vakṣye śrī-
mantrapaddhatim | etān diṣṭyā* khilāś santas santuṣṭas

* This word is not quite clear, perhaps dr̥ṣṭyā? Should it be dr̥ṣṭvā-
khilān?

santu santatam | prathamam ūrimahāganapate(r) nyāsavi-dhāna(m) likhyate | atha punar ācamya | guruḥ | prāgvandano viṣṭare(read °ro)pavīṣṭas san ityādi granthārtthotra likhyate | etc.

The last three lines:—mūlāgnaye yavāgra(m) syāt annā-yānnan tu pāyasam | balāya tilatailam syāt sārasvatāya mākṣikam | taṇḍulan dhāraṇāya syāt medhāyai tv ikṣu-khaṇḍakam | dadhi puṣṭyai sthirāyambhāḥ prītaye kadaļ-phalam | āpūpam vaśyakā. Here the MS. breaks off.

30.

WHISH No. 29.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., 276 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Mayūkhamālikā*, a Commentary on (*Pārthasārathi-miśra's*) *Sāstradīpikā* (a Commentary on the *Mīmāṃsā-Sūtras*), by *Somanātha*, the pupil and younger brother of *Veṅkaṭādriyajvan*, and the son of *Sūri Bhaṭṭa*, of the family of *Niṭṭala*. See Ind. Off., Part IV, p. 696 seq., and Hall, p. 176.

It begins:—āviśkarotu vibudhair abhivandiniyām vācam sa kopi mama vallabhasārvabhaumāḥ | vamśopi yatpari-ghṛhitatayā vibhakti vācālatām tribhuvanaikavimohayantīm | adhigamya kalām akhilam agrabhavād Vemkaṭādriyajvagurerāḥ¹ | vacanair anatipracurair vyākurve sāstradīpikām viśadavibudhāḥ² praṇamya mūrddhnā bahudhā vāḥ prār-thayे kṛtāvasyām arpayata dṛśam sūkṣmām nindata parato-bhinandata vā | etc.

It ends:—iti ūri-Niṭṭala-kula-tilaka-Sūri-bhaṭṭa-mahopā-ddhyāyatānubhavasya Vemkaṭādriyajvagurucaraṇānu-So-

¹ bibhartti, Ind. Off. MS.

² Read °guroh.

³ viśadam ॥ 2 ॥ vi^o Ind. Off. MS.

manātha-sarvatomukhayajinali kṛtau śastradipikāvyākhyāyām mayūkhamālikāsamākhyāyām dvitiyasyāddhyāyasya caturthah pādah || hariḥ om | śrīgurubhyo namah |

31.

WHISH No. 30.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., 94 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of M.S.: 18th or 19th cent.?

Character: Grantha.

The Śivagītā in 16 Adhyāyas (from the *Padma-Purāṇa*, see Hall p. 123, Aufrecht-Oxford, p. 17, Mitra, Notices, vol. V, p. 94 seqq., No. 1777, but ibid. vol. IV, p. 84, No. 1488 described as belonging to the *Matsya-Purāṇa*).

It begins:— umāpatyam (*sic*) umājānim umāñ comāsaho-daram | umānanāndaram patmām vidhim vayam upāsmahe | pañcākṣaratanum pañcavadanam pranavam śivam | apāraka-rūpām gurumūrttim aham bhaje | Sūta uvāca | athātās sampravakṣyāmi śuddham kaivalyamuktidam | anugrahān maheśasya bhavaduhkhasya bheṣajam || 1 || etc.

It ends:— ity uktvā prayayus sarve sāyamsandhyām upāsitum | stuwantas Sūtaputraṇ te santuṣṭā gomatitaṭam || iti śrī-śivagītāśupaniṣatsu parabrahmavidyāyām yogaśāstre śiva-rāghava-samvāde ṣoḍaśoddhyāyah || śrīśivāya namah || hariḥ om ||

32.

WHISH No. 31.

Size: $7 \times 1\frac{3}{8}$ in., 30 + 66 + (3) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Kollam year 997 (“Kollam 997 āmatadhanumāsam”, at the end of the Kaivalyanavanīta) i. e. A. D. 1822.

Character: Malayalam.

(1)

The Pañcaratnaprakarana in Malayalam language (ff. 1—8).

(2)

The *Gurugītā* from the *Skanda-Purāṇa* (ff. 9—22).
See Aufrecht-Oxford 72 b.

It begins (f. 9):—śrīgaṇapataye namaḥ । kailāsaśikhare
ramye bhaktānugrahalatalparā[h] ॥ prāṇamya pārvatī bhaktyā
śamkaram pariprcchati । 1 । śrīdevy uvāca । om namo
devadeveśāparātpara jagatguroḥ² sadāśiva mahādevā (read
°deva) gurudikṣām pradehi me । 2 ।

F. 22 b ends:—sadā śivo bhavety eva satyam satyam na
samśayah na (gu)ror adhikam na guror adhi(ka)m na guror
adhikam na guror adhikam । hariḥ ॥

(3)

The *Pūrvottaradvādaśamañjarikā Stotra* by Śāṅkara
(ff. 23—27).

F. 23 begins:—hariḥ dinam api rajaṇīśāyamprātaḥ
śiśiravasante punar āyātaḥ kāla(h) krīdati gacchaty āyus
tad api na muñcaty aśāpāśam । bhaja Govindam bhaja
Govindam Govindam bhaja mūḍhamate । 1 ।

Ff. 26 b—27:—dvādaśamañjarikābhīr ihaśā śiśyāṇām
kathito hy upadeśah ekāgre na karoti vivekā te paśyante
narakam anekam । bhaja Govindam । 24 ॥ iti śīmat-
para(ma)hamśaparibhrāmlākarya (read °parivrājakācārya)-
śīmat-Śāṅkarā(cā)ryaviracite pūrvottaradvā(da)śamañjari-
kāstottram sampūrṇam ॥ śrī-Śāṅkarācāryaviracire svāmine
namah śrīvidyārūṇyasvāmine namah ॥

(4)

Fragment of a short tract (in Sanskrit) (ff. 27—28 b).

It begins:—bandhah karmany atha bahuvidhe strīghā-
yām praviṣṭah pūmsor etakaṇa śakhelite (??) śopite varttamā-
nah viṭṭpankothaikramibhi[h]r abhitas tāditah pīditātmā
yāvat । etc.

F. 28 b ends:—sasnehabhyām paravaśatayā puṣpyamānah
piṭṛbhyaṁ krīdālulyām prathitabahucāpalyam ullaghyā

¹ °talparā for °tatparā. Grantha MSS. frequently have lp for tp.

² Read devadeveśā parātpara jagadguro?

bālyam dvaitīyikam puram átha vayaḥ prāpnuvat dṛptacitto
lakṣmī jāneta tava vada yugam vismaren māsma
bhūpam ॥

(5)

Fragment of another short tract (in Sanskrit) (ff. 29—30).

F. 29 begins:—hariḥ bhedābheda savatrigalitau puṇya-pāpe viśirṇne māyāmohe kṣayam adhigatau naṣṭasanne-havṛttau śabdātitam trigunārahitam, etc.

F. 30b ends:—śāntikalyāṇahetuṁ māyāraṇye dahanam amalam śāntinirvāṇadivam tejorāśim nigamasadana-Vyāsa-putrāṣṭakam yaḥ prātahkale pāti mahatām vyayātinirvāṇadivam | Vyāsaputram ॥

(6)

The *Kaivalyanavanīta* (in Malayalam language) in 2 Paṭalas (ff. 66).

33.

WHISH No. 32.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., 28 leaves, 8 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

A Commentary on Śaṅkarācārya's Ātmabodhaprakaraṇa, (by Madhusūdana Sarasvatī, according to Prof. Aufrecht).

It begins:—atra bhagavān Śaṅkarācāryya uttamādhikāriṇām vedāntaprasthānatrayan nirmmaya tadanvālocanā-sama(r)tthānām mandabuddhīnām anugrahārtthām sarvavedāntasiddhāntasamgraham ātmabodhākhyam prakaraṇan didarśayiṣuḥ pratijānīte | tapobhir iti | etc.

It ends:—tasmād ātmatīrttharatasya na kiñcid avaśiṣyata iti bhāvah | iti śrimat-paramahamṣa-parivrājakaśācāryya-śrī - Govinda - bhagavatpādācāryya - śiṣya - śrimat - Śaṅkarācāryya - viracitātmabodhaprakaraṇasya ṭīkā samāptā | hariḥ | om |

34.

WHISH No. 33.

Size: $14 \times 1\frac{7}{8}$ in., (2) + 276 [really 288, for after f. 67, ff. 48—67 are repeated again—I marked them as 48*—67*—and after f. 171 f. 180 follows, though nothing is missing] + (3) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Decr. 1831.' The Kālayukti (or Kālayukta) year immediately preceding 1831 is A. D. 1798/99, but the MS. may have been written 60 or 120 years earlier (A. D. 1738/39 or even 1678/79).

Scribe: Śeṣasūri.

Character: Grantha.

The *Viṣṇu-Purāṇa*, in 6 Amśas.

It begins:—om nārāyaṇan namaskṛtya narañ caiva na-
rottamam | Vyāsaṁ sarasvatīn devīm tato jayam udirayet ||
pranamya viṣṇum viśveśabrahmādin pranipatya ca | gurum
pranamya vakṣyāmi purāṇam vedasammitam | itihāsapurā-
ṇajñam vedavedāgapāragam | dharmmaśāstrārtthatatva-
jñam Vasiṣṭhatanayātmajam | Paraśaram sukhāśinam kṛta-
pūrvāhnikakriyam | Maitreyah paripapraccha pranipatyā-
bhivadya ca | etc.

The Ist Amśa ends (f. 55):—devarśipitrgandharvayakṣā-
dīnān tu sambhavam | bhavanti śṛṇvataḥ pumso devādyā
varadā mune | iti śrīviṣṇupurāṇe prathamemše dvāvīṁśo-
ddhyāyah | prathamomśas samāptaḥ ||

The IInd Amśa ends (f. 76):—iti bharatanarendrasāra-
vṛttam kathayati yaś ca śrnoti bhaktiyuktah | sa vimalama-
tir eti nātmamoham bhavati ca samsaraneśu muktiyogyah |
iti śrīviṣṇupurāṇe dvitiyemše śodaśoddhyāyah | hariḥ om |
dvitiyomśas samāptaḥ | om |

The IIIrd Amśa ends (f. 117):—pumsām jaṭābharaṇa-
maulavatām vṛthaiva moghāśinām akhilaśaucanirākṛtānām |
toyapradānapitṛpiṇḍabahiṣkṛtānām sambhāsanād api narā-
narakām prayānti | iti śrīviṣṇupurāṇe trītyemše aṣṭādaśo-
ddhyāyah | hariḥ om |

The IVth Amśa ends (f. 171b):—etad viditvā na na-
reṇa kāryyam māmatvam ātmāny api panditena | tiṣṭhantu
tāvat tanayātmajā(d)yāḥ kṣetrādayo ye tu śarīratonye | ityā-

dimahāśrīviṣṇupurāṇe caturththemśe caturvīṁśoddhyāyah ||
caturthāṁśas samāptah || hariḥ om ||

The Vth Amśa ends (f. 252):—śri-Parāśarah | ity ukto-bhyetya pārtthābhyaṁ yamābhyañ ca tathājjunaḥ | drṣṭañ caivānubhūtañ ca sarvam ākhyātavāṁs tadā | Vyāsavākyāñ ca te sarve śrutvārjjunamukheritam | rājye Parikṣitam kṛtvā yayuh Pāṇḍu(su)tā vanam | ity etat [s]tava Maitreya vistareṇa mayoditam | jātasya yad Yador vamśe Vāsudevasya ceṣṭitam || iti śrīviṣṇupurāṇe pañcamemśe aṣṭatri(m)śoddhyāyah | śrikṛṣṇāya namah ||

The VIth Amśa ends (f. 276b):—iti vividham ajasya yasya rūpam prakṛtiparātmamayam sanātanasya | pradiśatu bhagavān aśeṣapumsāṁ harir apajanmajarādikāṁ samṛddhim || iti śrīviṣṇupurāṇe ṣaṣṭhemśe aṣṭamoddhyāyah || om hariḥ om || śri-Parāśarāya namah || śri-Vedavyāsāya namah || samāptas ṣaṣṭhomśah || hariḥ om . . . om śrih viṣṇupurānam samāptam || bindudurlliπ . . . sajjanāḥ || abdesmin kālayuktyākhye jyeṣṭhamāsy aṣṭame dine | likhitam vaiṣṇavam idam purāṇam Śeṣasūriṇā || om.

35.

WHISH No. 34.

Size: 9 $\frac{3}{4}$ × 2 in., 170 leaves, from 8 to 14 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

The *Jayamāigalā*, a Commentary on the *Lalitāsaḥasra-nāmaṣṭotra* (from the *Brahmāṇḍa-Purāṇa*), by *Bhaṭṭa Nārāyaṇa*, a son of *Veṅkaṭādri*. See Mitra, Notices, vol. VII, p. 57, No. 2287.

It begins:—śrimahāgaṇapataye namah | śrimātaḥ karuṇā-kaṭākṣasaranīṁ samprāpya te patmabhū(r) brahmāṇḍāni karoti rakṣati harir hantiśvaro līlāy | trayyante puruṣah parātpara iti khyātopi samvitkale sā kāṣṭheti ca sā parā gatir iti tvayy eva viśrāmyati | etc.

Then ff. 1b—2a:—advaitavidyācāryya-śri-Veṅkaṭādri-

tanūbhavaḥ | Nārāyaṇāmbikāgarbhaśuktimuktāmaṇis su-
dhiḥ | lalitādeśikādeśād vyākhyām Nārāyaṇa sphuṭam | sa-
hasrasya rahasyānām nāmnām viracayāmy aham | etc. . . .
vyākurmmahe | śrīśrīmāteti | śrīr aiśvaryyam, etc.

It ends:—śrī-Bhaṭṭa-Nārāyaṇena viracitā lalitāsaḥasra-
nāma-stotravyākhyā jayamamgalākhyā sampūrṇā śrimahā-
tripurasundaricaraṇāravindayor nnityabhaktir astu mama |
śrīrāmāya paramagurave namah || hariḥ om || śubham astu
gurucaraṇāravindābhyān namah om ||

36.

WHISH No. 35.

Size: 11 \times 1½ in., (2) + 176 [really 140, ff. 77—115 being missing,
and ff. 38—39 being double] + (1) leaves, from 11—18 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

Portions of the *Mīmāṃsākaustubha*, a Commentary on *Jaimini's Mīmāṃsā-Darśana*, by *Khaṇḍadeva*, the son of *Rudradeva*, extending from the beginning of the second *Adhyāya* to the end of the first *Pāda* of the third *Adhyāya*. Besides, there is a lacuna from the end of the 2nd to the beginning of the 4th *Pāda* in the second *Adhyāya*.

It begins:—śrimahāgaṇapate n(a)mah śubham astu śrima-
hāgaṇapate n(a)mah | śubham astu evam upotghātaprasaktā-
nuprasakte mantralakṣaṇādau samāpte yatprasamgena
yad āgatam tatsamāptau tatbuddhis sañjāyata iti nyā-
yena bhāvārtthādhikaraṇo kta dhātvarthakaraṇatvasya upa-
sthite, etc.

In margine: śabdāntarādhikaraṇam.

F. 18b:—viśeṣadarśanāc ca pūrveṣām sarveṣu hy apra-
vṛtti syāt || See *Mīmāṃsādarśana* II, 2, 4.

F. 75:—sarvasyevoktakāmatvāt tasmin kāmaśruti syāt
nidhanārtthā punaśrutiḥ || II, 2, 29.

F. 76b ends:—phalaśambandhaḥ na vātadaksam gunāt
bhāvanābheda iti prayojanām pū.

Ff. 77—114 are missing, and f. 115 begins:—lepi nirū-
dhalakṣaṇayā prayogadarśanena, etc.

F. 115b:—kartur vā śrutiṣamyoगात् II, 4, 2.

The 2nd Adhyāya ends (f. 127b):—śri-Rudradevaśūnoḥ
kṛtir esā Khaṇḍadevasya | mīmāṃsākaustubhākhyo bhedā-
ddhyāddhyeya (*sic*) caturtthāmghreḥ || iti śri-Khaṇḍadeva-
kṛtau mīmāṃsākaustubhe dvitīyoddhyāyah || śrīguru° etc.

F. 173b:—vyavasthā vārtthasya śrutiṣamyoगāl limgaśy-
rtthena saṃbandhāl lakṣaṇārthā punaśrutih || III, 1, 27.

It ends (f. 176):—mīmā(m)sāṃbunidhiṁ pramatthya vi-
vidhair nnyāyocca�air nirjaraiḥ kṛtvā Jaiminisūtramanda-
ram amum vedam tathā vāsukiṁ | yad dhalāhalasamjñām
eva kalitam granthāntaram sajjanaiḥ śrikṛṣṇasya tu bhū-
ṣaṇāya sa param yaḥ kaustubhākhyo maṇiḥ || śri-Rudra-
devaśūnoḥ kṛtir esā Khaṇḍadevasya | mīmāṃsākaustubhā-
khyośeśāddhyāye pāda ādyāyam || śrīmatpūrvottaramīm-
sāpārāvārīṇadhuriṇa-śri-Rudradevaśūnoḥ Khaṇḍadevasya
kṛtau mīmāṃsākaustubhe trītyasyāddhyāyasya prathamah
pādāḥ || śrīmahāgaṇapate namah | ūbhām astu hariḥ om ||

37.

WHISH Nos. 36 A AND 36 B.

Size: 2 Vols., $15\frac{1}{2} \times 1\frac{3}{8}$ in., 205 leaves (ff. 124—205 in vol. II),
from 6 to 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated ‘Calicut 1824.’ The Krodhin
year preceding 1824 is Śaka 1707 or A. D. 1784/85, but it seems
more likely that the MS. was written A. D. 1724/25.

Scribe or owner of the books: Nārāyaṇa.

Character: Grantha.

The *Ujjvalā*, a Commentary on the *Āpastambīya Dharmasūtra*. No. 36 A contains the first Praśna, No. 36 B the second Praśna.'

This is the MS. ‘G. U.’ used by Dr. G. Bühler for his
second edition of the *Āpastambīya Dharmasūtra* (Bombay
Sanskrit Series Nos. 44 & 50). See Part I, p. ii.

Vol. I ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśam paṭalam || samāptah praśnah || hariḥ om || śivāya namah || athāto niyameṣu śrāvanyān tapa svāddhyāya upāsane maddhvām anne mamāddhyātmikān kṣatriyam yathā kathā ca vidyayaikādaśa || om pāṇigrahaṇād adhi gr̥hamedhino vrataṁ |

Vol. II begins:—pāṇigrahaṇād adhi gr̥hamedhino vrataṁ | pūrvasmin praśne ādyayoh prāyena brahmacāriṇo dharmmā uktāḥ | uttareṣv aṣṭasu sarvāśramāṇām | etc.

It ends:—iti Haradattaviracitāyān dharmmavyākhyāyām ujvalāyām ekādaśah paṭalah || hariḥ om || dvitiyapraśnasamāptah || . . . krodhisamvatsaram kannimāsam yetṭānteti ujvalā samāpta || śrīrāmārppanam || Nārāyanasya granthasamāptah ||

38.

WHISH No. 37.

Size: 9½ × 1½ in., 13 + 117 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: The Pārthiva year in which the MS. was written (see below) probably corresponds to A. D. 1766, perhaps to A. D. 1825/26.

Scribe: Veṅkusudhīvara Śaunḍa.

Character: Grantha.

(1)

The *Taittiriya-Prātiśākhya*.

It begins:—atha varṇasamāmnāyah | atha navāditas samā-nākṣarāṇi | dve dve savarṇe hrasvadīrghe | na plutapūrvam | ṣodaśādita svarāḥ | śeso vyañjanāni, etc.

It ends:—sāṃsadām gacched ācāryyasāṃsadām iti || atha catasro dvādaśa || iti dvitiyapraśnah prātiśākhye samāptah || hariḥ om śubham astu ||

(2)

The *Tribhāṣyaratna*, a Commentary on the *Taittiriya-Prātiśākhya*.

It begins:—bhaktiyuktah pranamyāham gaṇeśacaraṇādvayam gurūn api girān devīm idam vaksyāmi lakṣaṇam | vyākhyānam prātiśākhyasya vīkṣya vārarucādikam | kṛtan tribhāsyaratnam yat bhāsate bhūsurapriyam | etc.

It ends:—iti tribhāsyaratne prātiśākhyavivarane dvitīyapraśne dvādaśoddhyāyah || samāpto dvitīyapraśnah || hariḥ om || śrīmatpārtthivavatsare madhurtau māse madhau Śyāma-le pakṣe prosthapadarkṣake kavidine dvādaśyupetehani | granthaś cottararatnaśabdāmīlitaśrīmattribhāsyābhidha śrīmad-Venkusudhivareṇa likhitaś Śaunḍena sāstrottame || hariḥ om śrīgurubhyo namah ||

39.

WHISH No. 38.

Size: 17⁵/₈ × 2 in., 175 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date of MS.: The Yuvan year in which the MS. was written (see below) probably corresponds to A. D. 1755,56, possibly to A. D. 1815,16.

Scribe: The son of Śesādri. See above Nos. 15 & 27.

Character: Grantha.

The *Bhāgavata-Purāṇa*, together with Śridhara's Commentary, Skandhas 11 and 12.

It begins:—om | avighnam astu | vijayante parānanda-kṛṣṇapādarajasrajah | yā dhṛtā mūrddhni jāyante mahendrādimahāsrajah || pravarttitah (read pravṛttitah) parānandakṛṣṇakṛdānuvarṇitā | tannivṛtyā parānandaparāro-honuvarnyate | evan tāvad daśamaskandhe bhūbhārāvata-raṇaya nijabhūtivibhūṣitayaduvamśasya yaduvamśāvatā-ritasakalasurāmśasya bhagavata śrīkṛṣṇasya taducitapravṛttividāmbanena tacchravaṇasmarāñdiparāṇām pareśām ānandakāraṇam kṛdānuvarṇitā | etc.

F. 1b:—ekādaśaskandhasya pravṛttih tasya yathāmati-vyākhyānam ārabhyate tatra mausalaprasaṁgārttham pūrvavakandhārttham anuvadati ślokadvayena || kṛtvā daityavadham kṛṣṇas sarāmo yadubhi(r) vṛtaḥ | bhuyovatārayat bhārañ javiṣṭhañ janayan kalim | etc.

The 11th Skandha ends (f. 134):— iti śrīmatbhāgavate mahāpurāne savyākhyāna ekādaśaskandhe paramam(read pārama)hamṣyāyām samhitāyām ekatrimśoddhyāyah ॥ śrīkrṣṇāya namah ॥ evam ekādaśaskandhabhāvārtthapadadīpikā । svajñānaddhvāntabhitena Śridhareṇa prakāśitā । idā-nin nātigūḍhārttham śrimat-bhāgavatam kva nu । manda-buddhir aham krṣṇe prema kiṁ kin na kārayet ॥ ajñāna-ddhvāntabhitānām bhaktānām bhagavān hariḥ । Śridharā-cāryyarūpeṇa vyākhyānam akarot svayam ॥ yodvayātmā-bhīdhanena lokam rakṣann ajījanat । tasya pādayugacchā-tram mūrddhni vīdhāryyatām ॥ ekādaśaskandhavyākhyā pari-pūrṇā ॥ śrīkrṣṇāya satyabhāmāsa hitāya namah ॥ vatsare ca yuva uttarāyaṇe kumbhamāsam adhige divākare । kālapakṣa udabhūpriyarkṣake śukraśiṣyaguruvāsare divā । likhitaikā-daśaskandhaṭīkā ślokaiḥ prasammitā । Śeṣaputreṇa viduṣā samūhyāśābdikair asau ॥ binduśrīngākṣarair hīnam etc.

The Commentary to the 12th Skandha begins (f. 135):— jayati śrī-Parānanda(h) krṣṇapāṅgalasaddrśah । etc.

It ends (f. 175):... nama iti dvābhyām ॥ namas tasmai bhagavate vāsudevāya sākṣine । ya idam kṛpayā kasmai vyācacakṣe mumukṣave ॥ vyācacakṣe vyākhyātavān ॥ yogi-ndrāya namas tasmai śukāya brahmaṛūpiṇe । samsārasar-padaṣṭam yo viṣṇurātam amūmucat ॥ iti śrīmat-bhāgavate mahāpurāne savyākhyāne dvādaśaskandhe trayodaśoddhyāyah ॥ śrīkrṣṇāya namah ॥ dvādaśaskandhal pūrṇah ॥ bhāvā-rtthadīpikām etām bhagavatbhaktavallabhām । śrī-Parā-na-dapādābjabhr̥mgaśri-Śridharokarot ॥ ... śrīgurum Paramā-nandam vanda ānandavigrahām । yatkṛpālavaleṣena Śrī-dharas sukṛtas sukhī ॥ om dvādaśas skandhas samāptah ॥ hariḥ om ॥

yuvābhīdhānebda udagdiśamge hy anantaratne (?) śiśira-rttubhānau । māse ghaṭe pakṣa ihāvadātaglautārakāyām likhitam mayedam ॥ saṭikan dvādaśaskandhamūlam Śeṣā-drīsununā । Viśvāmitrānvayamahāpāmkoṭhavadinam kṛte ॥ hariḥ om ॥ śrīgurubhyo namah ॥ binduśrīngākṣarair etc. . . . śriparadevatāyai namah ॥ śrīsarasvatyai mīnākṣyai namostu om śubham astu hariḥ om ॥

40.

WHISH No. 39.

Size: $7\frac{5}{8} \times 2\frac{1}{8}$ in., 59 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date of MS: 18th or 19th cent.?

Character: Grantha.

The *Bhagavadgitā*, with a brief introduction.

It begins:—asya śrī-bhagavatgitāśastramahāmantrasya | Vedavyāso bhagavān ṛṣih | anuṣṭup cchandah | tāsām gitānām kvacī nānācchandāṁsi | evamprakāriṇi cchandāṁsi | viśvarūpo viśnuḥ paramātmā bhagavān śrīman-nārāyaṇo devatā | aśocyān anvaśocas tvam prajñāvādāṁś ca bhāṣasa iti bijam | sarvadharmaṁ parityajya mām ekam śaraṇam vrajeti śaktih | ūrddhvamūlam adhaśśākham aśvattham prāhur avyayam iti kīlakam | śrībhagavatsamārādhānārtthe jape viniyogaḥ | etc.

The text begins (f. 2):—Dhṛtarāṣṭra uvāca | dharmma-kṣetre kurukṣetre samavetā yuyutsavaḥ | etc.

F. 5b:—visṛjya saśarañ cāpam śokasamvignamānasah | śokasamvignamānasa iti | iti on tat sad iti mahābhārate śatasahasrikāyām samhitāyām vaiyāsikyām bhīṣmaparvanī śrībhagavatgitāśūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkrṣṇārjjunasamvāde arjjunaviśādayogo nāma prathamo-ddhyāyah ||

It ends:—iti on tat sat śrībhagavatgitāśūpaniṣatsu parabrahmavidyāyām yogaśāstre śrīkrṣṇārjjunasamvāde sakalavedasāstrapurāṇasamgrahamokṣayogo nāmāstādaśo-ddhyāyah || śrīkrṣṇāya parabrahmaṇe namo namaḥ | śrī-vāsudevārpaṇam astu |

41.

WHISH No. 40.

Size: $10\frac{1}{2} \times 1\frac{7}{8}$ in., 190 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS: An entry by Mr. Whish, found on the last page, is dated 'Calicut 1826'. The MS. may be about 50 or even 100 years older.

Character: Grantha.

The *Subodhinī*, a Commentary on the *Bhagavadgītā*, by
Śrīdharaśvāmin, in 18 Adhyāyas.

It begins:—vande kṛṣṇajunau vīrau naranārāyaṇāv
ubhau | dhārttarāṣṭrakulonmattagajārohaṇavallabhau | sāra-
tthyam arjunasyājau kurvan gītāṁṛtan dadau | lokatrayopa-
kārāya tasmai kṛṣṇātmane namaḥ | . . . śrīmadhvāṁ praṇa-
myātha deyāṁ viśeṣam ādarāt | tatbhaktiyantritah kurve
gītāvyākhyāṁ subodhinīm | etc.

Adhyāya I ends on f. 9, A. II on f. 27b, A. III on
f. 40b, A. IV on f. 54, A. V on f. 63b, A. VI on f. 74,
A. VII on f. 82, A. VIII on f. 90, A. IX on f. 97b,
A. X on f. 106, A. XI on f. 120b, A. XII on f. 126,
A. XIII on f. 137, A. XIV on f. 144, A. XV on f. 151,
A. XVI on f. 157b, A. XVII on f. 165b, A. XVIII
on f. 190.

It ends:—śrī-Paramānandapādābjarajaśrīdhāriṇādhunā |
Śrīdharaśvāminā proktā gītātikā subodhinī || iti śribhaga-
vatgītātikāyāṁ subodhinyāṁ Śrīdharaśvāmi-kṛtāyāṁ para-
mārtthanirṇayo nāma aṣṭādaśoddhyāyah || śrikṛṣṇāya
paramātmane namah || svaprāgalbhabyabhalād vilokya bhaga-
vatgītān tadtargatan tatvam prepsur upaiti kim guru-
krpāviyūṣadṛṣṭim vinā | asya svāñjalinā rahasyajaladher
āditsur antarmmaṇināvartteṣu na kin nimajjati janas sat-
karṇadhāram vinā || harih om etc.

42.

WHISH No. 41.

Size: 9 $\frac{3}{8}$ × 1 $\frac{5}{8}$ in., (3) + 87 + (3) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 1825. The MS. may be
about 50 years older.

Character: Grantha.

The *Devīmāhātmya* from the *Suryasāvarṇīka-Manvantara*
of the *Mārkandeya-Purāṇa*, in 23 Adhyāyas, preceded by
the *Argalastotra*, and *Kīlakastotra*. The edition by
L. Poley (Berlin 1831), and the Bombay editions of 1862
(Śake 1784) & 1864 (Śake 1786) contain only 13 Adhyāyas.

It begins:—nyāsam āvāhanañ caiva nāmāny argalakila-kam | hr̥dayañ ca dañāñ caiva ddhyānam kavacam eva ca | māhātmyañ ca jaben nityam aṣṭamyañ ca viśeṣataḥ | sarvasaubhāgyam āpnoti[m] dehānte ca labhet gatim | om | pādayor vārābhyo namah | nitambe nārasimhyai namah | etc.

F. 5b:—iti śrīdevimāhātmye argalastotram samāptam ||

F. 7:—iti śrīdevimāhātmye kilakastotram samāptam || athātas sampravakṣyāmi vistareṇa yathātathām | caṇḍikāhr̥dayam guhyam śruṇuṣvaikāgramānasah | hr̥īm hr̥īm hr̥ībī (?) ai hr̥īm śrim klīm jaya jaya cāmuṇḍike tridaśamakutakoṭi samghaṭṭacaraṇāravinde sāvitri gāyatri sarasvatī mahāhikṛtahāriṇe bhairavarūpadhāriṇī prakaṭitadamṣṭrogравадане ghore ghoranayane jvalajvālāsaḥasraparivṛte, etc.

The first Adhyāya ends on f. 30.

F.72:—eva[m]n devyā varam labdhvā Surathaḥ kṣatriya-[r]ṣabhaḥ | sūryyāj janma samāsādya sāvarnir bhavitā manuḥ | iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare devimāhātmye surathavaiśyavarapradānan nāma trayodaśoddhyāyah ||

The 16th Adhyāya ends on f. 78b. Ff. 79—87 are also foliated separately by letters, viz. ka, kha, etc.

End:—iśānakonekṣam kṣetrapälāya namah | aṣṭadalabāhye devyās tad dakṣināntam gamgaṇapataye namah | pampa-magurubhyo namah | pamparamagurupādukābhyo namah | dāmvaṭukabhairavāya namah | dumdurgāyai namah | pañtipū-jayet | iti śrīmārkaṇḍeyapurāṇe sūryyasāvarṇike manvantare devimāhātmye pañtipūjārahasyan nāma trayovimśo (pañca-vimśo, pr. m.) ddhyāyah | śrīmāhādevyai namah | śrīgurubhyo namah | śivāya namah | hariḥ om ||

43.

WHISH No. 42.

Size: 11 $\frac{3}{4}$ × 2 in.; (3) + 97 + (4) leaves, about 10 lines on a page.
Material: Palm leaves.

* These MSS. generally read śruṇu- for śruṇu-.

Date: An entry by Mr. Whish is dated 1825. The MS. may be about 50 years older.

Scribe: Ananta Nārāyaṇa.

Character: Grantha.

(1)

The *Kulārnava(tantra)*, in 17 Ullāsas (ff. 1—95). See Aufrecht-Oxford p. 90 seqq. (No. 147); Ind. Off. IV, p. 879; Mitra, Notices, I pp. 138 (No. 258), 160 (No. 290).

It begins:—gurubhyo namaḥ () upaśrutinām anyesām upaśrutir iyam sadā | śrun(ut)am sarvavīraṇām caraṇam smaraṇam mmamā | gurum gaṇapatim durgām kṣetreṣāṇ śivam arca(read acyu?)tam | brahmānam giriṇām lakṣmīm vāṇīm vande vibhūtaye | anādyāyākhilādyāyāmāyine gatamāline | arūpāya svarūpāyāśivāya guruve namaḥ | devyau(sic)vāca | on namo devadeveśa pañcakṛtyavidhāyaka | sarvajña bhaktisulabha śa-raṇāgatavatsalā (read °la) | mūleśa parameśāna karuṇāmr̥ita-vāridhe | asare ghorasamsāre sarve [da]du(h)khamalimasah|etc.

F. 17:—iti śrikulārnave ūrddhvāmnāyamāhātmye tritiyollāsaḥ ||

F. 27:—iti śrikulārnavamāhātmye rahasye sarvāmgamo-ttame kuļadivyādikathanam pañcamollāsaḥ ||

The 7th Ullāsa ends on f. 37, the 8th U. on f. 44b, the 9th U. on f. 51, the 10th U. on f. 56, the 11th U. on f. 61b, the 12th U. on f. 67b, the 13th U. on f. 72b, the 14th U. on f. 78, the 15th U. on f. 84b, the 16th U. on f. 89b.

It ends (f. 95):—iti śrimatkulārnave mahārahasye sarvāgamottame mokṣapāde kuļavivāhapraśamsan nāma sapta-dasollāsaḥ ||

(2)

The *Mantrākṣaramālā*, in 16 stanzas (ff. 95b—98b).

It begins:—kallolo(la)sitāmṛtābdhilaharimaddhyevirājan-maṇidvīpe kalpakavāṭikāparivṛte kādambavāṭojvale ratna-stambhasahasranirmmitasabhāmāddhye vimānottame cintā-ratnavinirmmitē janani te simhāsanam bhāvaye || 1 ||

It ends:—śrimantrākṣaramālāyā girisutām yaḥ pūjayed cetasā sandhyāsu prativāsaram suniyatam tasyām malas-

yācirāt cittāmbhoruhamaṇḍape girisutā nṛttam vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmāṅgalam ॥ 16 ॥ śrimahātripurasundaryai namah । karakṛtam aparādhām kṣantum arhanti santah । śamkarasya caritākathārasah candraśekharaguṇānikirttanam nilakanṭha tava pādaseca-nam sambhavantu mama janma(ni) janmani । idam pustakam guruvanujñā Ananta - Nārayaṇa - līkhitam । śrigurubhyo namah । hariḥ om śubham astu ॥

44.

WHISH No. 43.

Size: $10\frac{1}{8} \times 1\frac{5}{8}$ in., (1) + 38 + (2) + 11 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1825'. The MS. is probably not much older.

Character: Grantha.

(1)

The Viṣṇupādādikēśāntastuti by Śaikara, with a Commentary, called *Sukhabodhinī*. Printed, with a different commentary, in the Kāvyamālā, Part II, pp. 1—20.

It begins:—hariḥ । nabhinālikalolambhabhamgīvāṇītaphah-
phalam । kuḍumbikalasāṁbhodheḥ kanyāyā(h) kalaye mahāḥ ।
alikalocanāṭopād alīkam rataye dadat । vīpralambham pura-
strīṇām puṣnat tejo bhajāmahe । giripāthodhipāthojasada-
nānandādhorāṇih । padam kurve namasyānām umālakṣmī-
saraszatiḥ । bhagavatpādādikēśastutyā madhusrutā ।
vyākhyā vitanyate ramyā nāmnāsau sukhabodhini ॥ iha
khalu sakalajagadanugrahāya svecchākṛtavigrahaparigrahāḥ
paramakāruṇikāragraṇyāḥ sarvajñāśikhāmaṇayah śri-
Śamkarabhagavatpūjyapādāḥ śrimadvaipāyanaprāṇītabrah-
masūtravyākhyānarūpaśrimat - bhāṣyakaraṇena mumukṣu
jijñāsyāḥ jagaj janmādikāraṇam sakalopaniṣatgamyam
saccidānandādvayam pratyagabhinnaṁ viṣṇvākhyam brahma
mukhyādhikāribhyāḥ karatalabadaravat sphuṭam pradar-
śya mandādhikārinām anujighṛksayā nirviśeṣam param

brahma sāksat karttum anīśvarāḥ ye mandās tenukampyante
 saviśeṣanirūpaṇair iti nyāyena tasyaiva paratatvasya sak-
 laśrutismṛtipurāṇavacanaiś śuddhasatvopahitatvena sātvika-
 sevyatvena cāvagatasya ṣaṁkhacakraśārṅganandakau-
 modakirūpapañcāyudhālamkṛtasya garuḍavāhanasya śe-
 sāyināḥ śrimahālakṣmībhūmidevisametasya kaustubhaśri-
 vatsamuktābharaṇakirīṭakaṭakāmgadādisarvābharaṇabhuhi-
 tasya sakalalokātiśayālusaundaryyasmīnāḥ niratiśayadayāsu-
 dhāsamudrasya sakalajagadrakṣaṇadikṣitasya śribhagavato
 nārāyanasya pādādikeśastutin tadupāsanarūpām sakṛt pā-
 thamātreṇa sakalapuruṣārthaśandohinīṁ dvipañcāśatślokāt-
 mikāṁ karttum ārabhante ॥ tatrādau varṇyate ṣaṁkho bhū-
 jāgrevasthito hareḥ | nilaśailaśikhārūḍhaṇdrabimbaśriyam
 vahan ॥ lakṣmībharttur bhujāgre kṛtavasati sitām yasya
 rūpām viśālaṁ, etc.

It ends:—paramānandam ātmasvarūpam praviśati tatraiva
 liyate brahmānandasvarūpeṇāvatiṣṭhata iti siddham ॥ iti
 śrimatparamahamsaparivrājakācāryya-śri-Govinda-bhagavat-
 pūjyapādaśiṣya-śri-Ṣaṁkara-bhagavatpādakṛta-śrīviṣṇupādā-
 dikeśaparyantastute(r) vyākhyā samgrhitā samāptā ॥ hariḥ ।
 om ।

(2)

The *Uttaragītā*, a kind of appendix to the *Bhagavadgītā*,
 in three *Adhyāyas*. See A. Holtzmann, *Das Mahābhārata* II,
 165 seq.

It begins:—krishṇāya vāsudevāya jñānamudrāya yogine ।
 nāthāya rukminiśāya namo vedāntavedine । Arjuna uvāca ।
 yad ekam niśkalām brahma vyomātitan nirañjanam । apra-
 tarkyam anirdeśyam vināśotpattivarjitam । etc.

F. 4:—om tat sad iti śrima[ṭ]duttaragītāśūpaniṣatsu
 parabrahmavidyāyām yogaśāstre śrikṛṣṇārjunasamvāde a-
 dvaitavāsan nāma prathamoddhyāyah ॥

F. 8:—iti śrimaduttaragītāśūpaniṣatsu . . . dvitiyo-
 ddhyāyah ॥

It ends:—sarvacintāvinirmuktan niścintam acalam
 bhavet । on tat sad iti śribhagavatgītāśūpaniṣatsu para-
 brahmavidyāyām yogaśāstre śrikṛṣṇārjunasamvāde advaita-

vāsan nāma trityoddhyāyah || śrīkṛṣṇārpaṇam astu śrīguru-
bhyo namaḥ | śrīdakṣināmūrttaye namaḥ ||

45.

WHISH No. 45.

Size: 10 \times 2 $\frac{1}{2}$ in., 36 + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825.' The MS. is probably not much older.

Character: Grantha.

The *Ratirahasya*, a treatise on Kāmaśāstra, in 10 Paricchedas, by *Kokkoka* who composed it for *Vaidyadatta*. See Burnell, Tanjore, p. 58 seq., & Ind. Off. III, p. 362. Burnell has *Vainyadatta*, Eggeling *Vainyadatta*, for *Vaidyadatta*.

It begins:—yenākāri prasabham acirād arddhanārīvara-tvāṇi dagdhenāpi tripurajayino jyotiṣā cākṣuṣeṇa | indor mmitram sa jayati mudān dhāma vāmapracāro devaś śrīmān bhavarasajuṣān daivatam cittajanmā | parijanapade blrmga-śrenipikāḥ paṭuvandino himakarasitacchatram mattadvipo malayānilaḥ | kṛṣatanudhanurvalli lilakaṭkṣaśārāvali manasi-jamahāvṛasyoccair jayanti jagajjitaḥ || 2 | Kokkokanāmñā kavinā kṛtoyam śrī-Vaidyadattasya kutūhalena | vilokyatām kāmakalasu dhīraih pradīpakalpo vacasām nigumbhah | etc.

It ends:—iti kakṣapuṭasārasamgrahah || iti ratirahasye yogādhikāro nāma daśamaḥ paricchedaḥ | śubham astu ||

46.

WHISH No. 46.

Size: 9 $\frac{1}{4}$ \times 2 $\frac{1}{2}$ in., 51 leaves, 12 or 13 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish at the end of the MS. is dated 'Calicut 1825'; the MS. may be about 50 years older.

Character: Grantha.

The *Suryasatka*, by *Mayūra*, with a Commentary by *Anvayamukha*.

It begins:—jambhārātibhakumbhotbhavam iva dadhatas sāndrasindūrareṇum raktās siktā ivaughair udayagiritaīdhātudhārādravasya | etc.

The Commentary begins:—jambhārāter indrasya ibhasya gajasyairāvatasya prāgdigāśritā(nā)m ādhipatyasānniddhya-sambhavād eva muktiḥ kumbhavayor udbhava udbhūtir bhūmā yasya tam, etc.

After verse 100 follow the text and commentary of the verse, ślokālokasya bhūtyai śatam iti racitā śri-Mayūreṇa bhaktyā, etc. It ends:—om | śivāya namaḥ | sūryyaśataka-ślokavyākhyānagrānthaṁ sampūrṇam hariḥ om | śrīgurubhyo namaḥ | om sadātisraṣṭusandhyāśu (?) vidhiviṣṇupurāribhiḥ | upāsyo ya svarūpeṇa tam ādityam aham bhaje | tatra-bhavān Mayūro nāma mahākavir antaḥkaraṇādisarvā-vayanirvṛtisiddhaye sarvajanopakārāya ca hiranyagarbha-pramukhasarvakarmāṇyopāsya(sya) yajurupaniṣadupapādi-tanijopāsanasāddhyasādhanasya pratyakṣabrahmaṇas sūryya-maṇḍalāntarvarttino bhagavata ādityasya stutiḥ ślokaśatena pranītavān | tasyā stuter vivaranam bālasukhabodhanāyā-nvayamukhena kriyate | om sūryyāya namaḥ ||

47.

WHISH No. 48.

Size: $9\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 137 + (1) leaves, from 10 to 12 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Kārttikamāhātmya*, from the *Padma-Purāṇa*, in 30 Adhyāyas (ff. 1—49).

It begins:—Sūtaḥ | śriyah patim athāmantrya gate de-varśisattame | harṣotphullānanā Satyā mādhavam punar abravit | Satyovāca | etc.

It ends:—ye mānavāḥ kārttikamāsi bhaktyā snānañ ca dipān haripūjanāñ ca | dānam vratham brāhmaṇabhojanādī

kurvanti te svargakuṭumbina syuḥ || iti śrīpātme purāṇe
kārtikamāhātmye trimśoddhyāyah || śrikṛṣṇāya namah |
yādṛśam pustake drṣṭvā tādṛśam likhitam mayā | abaddham
vā subaddham vā mama doṣo na vidyate ||

(2)

The *Vaiśākhamāhātmya*, from the *Skanda-Purāṇa*, in
30 Adhyāyas (ff. 51—137, also separately foliated from 1—88).

It begins:—avighnam astu | ṛṣayah | skande purāṇe
bhavatā vaiśākhasya ca vaibhavam | asmākam kathitam
pūrvam śrutañ cāsmābhīr eva ca | tat bhūyaś śrotukāmā-
nām vistarād vaktum arhasi | Sūtaḥ | purā brahmāṅga-
bhūtena, etc.

It ends:—ṛṣīn āmantrya tān sarvān Sūtaḥ paurāṇiko-
ttamaḥ | taiḥ pūjītāḥ paran tuṣṭāḥ kailāsaṁ pratyagāt
punaḥ || iti śrimatskande purāṇe vaiśākhamāhātmye trimśo-
ddhyāyah || Śrīgurubhyo namah || hariḥ om ||

48.

WHISH No. 49.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 32 + 26 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: End of 18th or beginning of 19th cent.?

Character: Grantha.

(1)

Rules and prayers for the worship of Rudra (ff. 1—32). Mr. Whish gives the title '*Rudra-nyāsam*', but probably it should be '*Puñcāṅgarudranyāsa*'. The Mantras belong to the Black Yajurveda. Cf. Stein-Jammu, p. 16: pañcāṅgarudrāṇam nyāsapūrvako japhahomārcanavidhiḥ.

It begins:—om̄ athātaḥ pañcāṅgarudrāṇam nyāsapūr-
vakam japhahomārcanābhiṣekavidhim vyākhyāsyāmaḥ | yā
te rudra iti śikhayām | yā te rudra śivā tanūr aghorāpā-
pakaśinī | taya nas tanuvā śantamayā giriśantābhi cākaśīḥi |
asmin mahaty arṇava iti śirasi | asmin mahaty arṇaventra-
rikṣe bhāvā adhi | teṣāṁ sahasrayojaneva dhanyvāni tanmasi |

sahasrāṇīti lalāṭe | sahasrāṇī lalāṭe | sahasrāṇī sahasraśo
ye rudrā adhi bhūmyām | teṣāṁ sahasrayojaneva dhanvāni
tanmasi | etc. See Taitt. Saṅh. IV, 5, 1, 1; 11, 1.

F. 26:—evamṛūpiṇam eva ddhyātvā dvijas samyak tato
devayajanam ārabhet || athāto rudrasnānārcanābhisekavi-
dhim vyākhyāsyāmalah | ādidevatirtthe snātvā | udetya śuciḥ
prayato brahmacāri śuklavāsā tasya dakṣināpratyakdeśe
tanmukham sthitvā ātmā devatā sthāpayet ||

F. 31 b:—ācāryyāya dakṣinām gā dadyāt | daśa gās sam-
vatsarah | svarnābharaṇabhuṣitah | ṛṣabhañ cādhlīkārāḥ |
aśvamedhaphalam āpnoti | ity āha bhagavān Bodhāyanah ||
śubham astu śrīgurubhyo namaḥ | asya śrīrudrāddhyāya-
praśnamahāmantrasya | Aghora ṣiḥ | anuṣṭup eechandah |
samkarṣaṇamūrtisvarūpo yosāv ādityas sa ekarudraḥ
paramapuruṣo devatā | agnikratuh caramāyām iṣṭakāyām
śatarudriye viniyogaḥ | etc.

It ends or breaks off (f. 32 b):—kukṣis saptasamudram
bhujagiriśikharam saptapātālapādām vedām vaktrām śadām-
gam daśadiśi vadānam divyalimgam namāmi | om gaṇānān
tvā | It seems to be incomplete.

(2)

An *Itihāsa* or a legend of King Vṛṣadarvi, with an enumeration of the great benefits, temporal and spiritual, to be reaped by him who reads this legend (ff. 1—10).

It begins:—Vṛṣadarvikulam haviś(?) Śibikulam babhūva |
tasyāyam itihāsaḥ kulavidyā babhūva | tad yo ha smai-
mam (read smemam?) adhite | sa ha sma rājā bhavati | sa
kiñcit prāpyāntarhitah | sobravīt | yo mām itihāsam grā-
hayet | parasmai dadyām iti | tato brāhmaṇaḥ | samyogam
sayyayujet(?) || tam ādityāt puruṣo bhāskaravarṇo niṣkram-
ya | sa enām grāhayāñ cakāra | tam aprcchat kositī | vā vṛṣā-
darvir iti | tasmād ya imam itihāsam adhite | ādityalokosya
kāmacāro bhavati | tasmād ya imam itihāsam upanito
mānavako gr̥hṇiyāt | gr̥hītyātha brāhmaṇān cchrāvayet |
medhāvī bhavet | varṣaśatañ ca jīvet || 2 ||

F. 2 b:—atho khalv āhuḥ | vedasammitoyam itihāsaḥ |
dharmmañ carati nādharmmam | satyam vadati nānṛtam |

dīrgham paśyati mā hrasvam param paśyati māparam | rco
ha yo veda sa veda devān | yajūṁśi yo veda sa veda yajñam |
sāmāni yo veda sa veda sarvam | yo mānasam veda sa
veda brahma || 8 ||

The greater part of what now follows reads almost like a Smṛti, and treats of the duties of Brāhmaṇas, more especially of Śrāddhas.

On f. 9 the story is told of king Viṣṭadarvi who grants a certain Brāhmaṇa one of the following boons: a cow that constantly yields milk, a sheep which is constantly shorn (? avir mmejasram vilūhyate | for vilūyate ?), a millstone which is constantly grinding, a carriage which drives over all the seas, a pair of earrings with gems of the colour of the sun. The Brāhmaṇa asks his wife, and she says: 'Take the sheep'; then he asks his son who tells him to take the carriage, then his daughter who wants him to take the earrings, finally his female slave who tells him to take the mill-stone,—while he himself fancies the cow. King Viṣṭadarvi gives him all the five gifts. Then it continues:—tad idam itihāsaḥ | brahmādityapurogāya | puro-
gah kāsyapāya | kāsyapo bharadvājāya | bharadvājo bahu-
bhīr anāgamāya | tataḥ prācyavanānām dhanapater dvijah |
brāhmaṇakule jātismaro bhavati | saptajanmakṛtāt pāpān
mucyate | dyas (?) tu parvabhiḥ | dine dine gayātule bha-
raṇyām gayapañcāke || 30 ||

It ends (f. 10):—ete dve dhanam āryyānām mantrāś
caiva vratāni ca | mantrāś ca vā vratāni ca namo namah
on namah Viṣṭadarvi namo namah suparnosi garutmān
trivṛt te śiro gāyatrañ cakṣu stoma ātmā sāma te tanūr vā-
madevyam bṛhadrathantare pakṣau yajñāyajñiyam puccham
chandāṁsy amgāni dhiṣṇiyāś śaphā yajūṁśi nāma | supar-
nosi garutmān divam gaccha suvah pata || hariḥ om || 30 ||
itihāsam samāptā śrīgurave namah śrīsarasyat�ai namah
śrīrāmacandrasvāmine namah śubham astu |

(3)

The *Somotpatti* (ff. 11, 12), a kind of Pariśiṣṭa. The same work in the Bodleian MS. Walker 144, ff. 203—204 b

(where it forms part of an Āśvalāyana-Mantrasamhitā). The Sāma-veda Pariśīṭa of the same title in the Bodleian MS. Wilson 466, ff. 11—13 (see also Weber, *Indische Studien*, vol. I, p. 59; other MSS. in Weber-Berlin I, p. 78, Mitra, Notices, vol. IV, p. 160, No. 1589, & Peterson IV, p. 8, No. 120), though beginning differently, seems to be the same.

It begins (f. 11):—om somotpatti ḫṣaya ūcuḥ ḫ kautū-halasamutpannā devatā ḫṣibhis saha ḫ samśayam pariprcchanti vyāsam dharmmārtthakovidam ḫ katham vā kṣiyate somah kṣīṇo vā vṛddhate (read vardhate) katham ḫ imam praśnam mahābhāga brūhi sarvam aśeataḥ ḫ śrī-Vedavyāsa uvāca | etc.

It ends (f. 12 b):—yaś ca rājā dvijātīnāṁ tasmai somātmane namah ḫ somotpatti sampūrṇam ādityātinavagrahadevatābhyo namah śrīgurubhyo namah |

(4)

The *Vedapādastava*, a Stotra devoted to the worship of Śiva (ff. 13—26).

It begins (f. 13):—om vande maheśvaram śambhum vighneśam ṣanmukham gurum ḫ gaṇeśān nandimukhyāṁś ca śivabhaktān mahāmunin ḫ umāpatyam (*sic*) umājānim umāñ comāsahodaram ḫ umānanāndaram patmāṁ vidhim vayam upāsmahe | ... puṇḍarikapurādhīśam puṇḍarikājināṁbaram | puṇḍarikarucim vande puṇḍarikākṣasevitam | puṇḍarikapuram prāpya jaimunir (*sic*) mmunisattamaḥ | kiñ cakāra mahāyogī Sūta no vaktum arhasi | Sūta uvāca | bhagavāñ jaiminir dhīmān puṇḍarikapure purā | etc.

It ends (f. 25):—traivarṇikeś in[n]atamo ya[y] enām nityām kadācit paṭhatiśabhartitah || 124* || pādam vāpy arddhapā-dam vā ślokam ślokārddham eva vā | yas tu vā ciyate nityām śivalokam sa gacchatī | vedaś śivāś śivo vedā-ddhyāyi sadāśivah | tasmāt sarvaprayatnena vedāddhyā-yinam arcayet | kṛpāsamudram sumukhan triṇetram jatā-dharam pārvativāmabhāgam | sadāśivam rudram anantarū-

* It ought to be 114, as verse 111 is wrongly numbered 121.

pām śivacidaṁbareśam hr̥di bhāvayāmi | śivaci[m]daṁbaraṁ
 iti brūyat sakṛjjananavarjitam | muktighaṇṭāmaṇipadaṁ
 mokṣam eva samaśnute | ayan dānakālaśuhṛṇḍaṇapātraṁ
 (f. 26:) bhavān nātha dātā tvad anyan na yāce | bhavat-
 bhaktim eva sthirān dehi mahyam kṛpāśila śambho kṛtā-
 rtthosya tasmāt | hariḥ om vedapādastavaṁ sampūrṇam
 śubham astu śrimahādevyai namah.

49.

WHISH No. 50.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., 36 + 45 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(a)

The *Raiga-Māhātmya*, or *Śrīraiga-Māhātmya* of the *Brahmāṇḍa-Purāṇa*, in 10 Adhyāyas. (Ff. 36.)

It begins:—śri-Nārada uvāca || devadeva virūpākṣa
 śrutam sarvam mayādhunā | trailokyāntargataṁ vṛttan
 tvanmukhāmbhojanissṛtam | tathā punyāni tīrtthāni punyāny
 āyatanañi ca | gaṅgādyās saritas sarvā itihāsās ca Śamkara |
 kāveryyās tu prasamgena tasyās tīre tvayā purā | prastutam
 rāmgam ity uktam viṣṇor āyatanaṁ mahat [] tasyāham
 śrotum icchāmi vistareṇa maheśvara | māhātmyam aghanā-
 sāya punyasya ca vivarddhaye (read °vṛddhaye) | etc.

It ends:—paṭhan śrīvan likhan bibhran rāmgamāhā-
 tmyam uttamam | muktaś śubhaśubhe yāta^x tad viṣṇoḥ
 paramam padam || iti śri-brahmāṇḍapurāṇe maheśvara-
 nāradasamvāde śrīrāmgamāhātmye śrīnavatīrtthaprabhāva-
 varṇanānāma daśamoddhīyāyah || śrīrāmgarājaya para-
 brahmaṇe namah ||

(b)

The *Kuśalavopākhyāna* from the *Āśvamedhikaparvan* of
 the *Jaimini-Bhārata*, or the *Mahābhārata* by *Jaimini*, in

^x One MS. reads muktvāśubham śubham yāti (Prof. Aufrecht).

12 Adhyāyas. (Ff. 45.) These are Adhyāyas 25—36 in the lithographed edition of the Jaimini-Bhārata, Āśvamedhika (Bombay 1863, Śake 1785), ff. 53b—70. See also Weber-Berlin I, p. 115; Aufrecht-Oxford, p. 4b.

It begins:—Janamejaya uvāca | citram uktam mahābhāga yad rāmakuśayor bhr̄śam | tad vaktum arhasi tvam hi śrotum kautūhalam hi me | Jaiminīḥ | śrunu rājan mahābāho rāmasya caritam mahat | vistareṇa yathā sarvam vadatas tan niśāmaya | rāmas tam rāvaṇam hatvā kum-bhakarṇam mahābalam | etc.

Fol. 2:—iti śrimahābhārate āśvamedhikaparvanī kuśala-vopākhyāne prathamoddhyāyah ||

It ends:—iti śrijaiminibhārate āśvamedhikaparvanī kuśala-vopākhyāne dvādaśoddhyāyah || śrīrāmacandrāya paragurave namah || śrīgurubhyo namah || śubham astu || hariḥ om ||

50.

WHISH No. 51.

Size: $14\frac{5}{8} \times 1\frac{3}{4}$ in., (4) + 155 + (8) leaves, 10 lines on a page.

Material: Palm leaves. Painted boards.

Date: Entries by Mr. Whish dated 'Calicut 1826'. The Dhātu or Dhāṭr̄ year (see the colophons) preceding 1826 is A. D. 1816/17, but the MS. was probably written A. D. 1756/57.

Scribe: Veṅkāṭa Subrahmaṇya, the son of Śeṣādri. See above Nos. 15, 27 & 39.

Character: Grantha.

The *Mahābhārata*, Parvans xiv-xviii, viz.

The Āśvamedhika Parvan,	ff.	1 — 97,
the Āśramavāsika	"	98 — 136,
the Mausala	"	136 — 145b,
the Mahāprasthānika	"	146 — 149b,
the Svargārohanika	"	149b — 155b.

The Āśvamedhika Parvan begins:—kṛtodakan tu rājānam dhṛtarāṣṭram yudhiṣṭhirah | puraskṛtya mahābāhur uttataṛā-kulendriyāḥ | uttīryya ca mahābāho bāṣpavyākulalocanah | papāta tīre gamgāyā vyādhaviddha iva dvipah | etc.

It ends (f. 97):—evam etat tadāvṛttan tasya yajñe mahātmanah | paśyatāñ cāpi nas tatra nakulontarhitas

tadā || iti śrīman-mahābhāratae śatasahasrikāyām samhitāyām āśvamedhike parvaṇy aṣṭasaptatitamoddhyāyah || śrīkrṣṇāya namah || om śubham astu visargabindvaksaraśrmgapādahi-nam mayā yal likhitam pramādāt | tat kṣantum arhanti dayālavālās santas sadā hastakṛtāparādham || hariḥ om || vatse dhātāv avāgvartmany atha varṣarttubhāsvati | śrāvaṇe māsy acchapakṣe pañcamyām tvāṣṭrabhe tithau | vāsare vaniputrasya likhitam pustakan tv idam | āśvamedhikaparvan tu mudā Śeṣādrisunūnā || hariḥ om śubham astu om || śri-gurucaraṇāravindābhyaṁ namah ||

The Āśramavāsika Parvan begins (f. 98):—Janamejayaḥ | rājyam prāpya naravyāghrāḥ pitṛpaitāmaham mahat | katham āsan mahārāje dhṛtarāṣṭre mahātmani | sa hi rājā hatāmātyo hataputro nīrāśrayaḥ | katham āśit gataiśvaryyo gāndhārī ca yaśasvinī | etc.

It ends (f. 134b):—yudhiṣṭhiras tu nṛpatir nnātiprīta-manās tadā | dhārāyām āsa tad rājyam nihatajñātibāndhavaḥ || (f. 135:) iti śrīmahābhāratae śatasahasrikāyām samhitāyām āśramavāsike parvaṇi ṣatcatvārimśoddhyāyah || śrī-krṣṇāya namah || om || dhātunāmani hi hāyanepy avāgvartmasannihitalokacakṣuṣi | māsi karkaṭakanāmni pakṣake śyāmale jalajputravāsare | atrāśvinibhe likhitañ ca parvam Śeṣātmajenāśramavāsikan divā | hastadrutenaiva virāmitāñ janā ālokya (ālakṣya in the repetition) santas sahitum samarhatha || hiraṇyavapuṣe namah || om āśramavāsikam pūrṇam || śubham astu. The whole colophon from iti śrī-mahābhāratae to samarhatha is repeated on f. 136.

The Mausala Parvan begins (f. 136):—om ṣaṭṭrimśeṣv atha samprāpte varṣe kauravanandana | dadarśa viparitāni nimittāni yudhiṣṭhirah | etc.

It ends (f. 145b):—praviṣya ca purīm vīras samāśādyā yudhiṣṭhiram | ācaṣṭa tad yathāvṛttam vṛṣṇyandhakajanam prati || iti śrīmahābhāratae śatasahasrikāyām samhitāyām mausale parvaṇi navamoddhyāyah || mausala-parvam samāptam || dhātau samāyām khalū dakṣināyane varṣarttune śrāvaṇike ca māsi | pakṣe daśamyām aśucau tithāv udau cāndre kṛtāntapriyavāsare hi | mausalam parvam etad dhi

likhitam Vyāsasamkr̥tam | mūḍā Vemkaṭapadayuk-Subrahmanyavipaścitā || hariḥ om etc.

The Mahāprasthānika Parvan begins (f. 146):—hariḥ om | Janamejayah | evam vṛṣṇyandhakakule śrutvā maulasam (sic) āhavam | pāṇḍavāḥ kim akurvanta tathā kṛṣṇe divaṁgate | etc.

It ends (f. 149 b):—yatra sā bṛhatī śyāmā buddhisatvasamanvitā | draupadī yośitām śreṣṭhā yatra caiva sutā mama || śrimahābhārata śatasahasrikāyām saṁhitāyām mahāprasthānike parvaṇi tr̥tiyoddhyāyah || śrikṛṣṇāya namah || hariḥ om | mahāprasthānikam samāptam || samvatsare dhātunāmni prāyāte dakṣiṇāyane | ṛtau prāvṛṣi māse tu śrāvane śarvatārake | ekādaśyān titthau vārepy atrilocana-sambhuvaḥ | mahāprasthānikam parvam samāptam Śeṣasū-nunā || hariḥ om ||

The Svargārohaṇika Parvan begins (f. 149 b):—Janamejayah | svargam triviṣṭapam prāpya mama pūrvapitāmahāḥ | pāṇḍavā dhārttarāṣṭrāś ca kāni sthānāni bhejire | etc.

It ends (f. 155 b):—śrāvayed yas tu varṇāms trīn kṛtvā brāhmaṇam agrataḥ | sarvapāpaviśuddhātmā śucis tatgata-mānasah | iha kīrttim mahat prāpya bhogavān sukham aśnute | Vyāsaprasādena puna svargalokam sa gacchati | etad vidiṭvā sarvan tu vedavedārtthavit bhavet | pūjanīyaś ca satatam mānanīyo bhavedvijah || iti śrimanmahābhārata śatasahasrikāyām saṁhitāyām svargārohaṇikē parvaṇi pañcamoddhyāyah || svargārohaṇikam samāptam || śrikṛṣṇāya namah || . . . om dhātau vatsenuttare tu srtau varsāsv ṛtau tataḥ | śrāvane māsi pakṣecche dvādaśyām bhediteḥ kila | dāyādasyāvaner vāre likhitam pustakan tv adah | svargārohaṇikam parvam Vyāsenā racitam śubham | idam Vemkaṭapadayuk-Subrahmanyavipaścitā || hariḥ om || śrikṛṣṇāya namah || śrigurubhyo namah || om ||

51.

WHISH No. 52.

Size: $12\frac{3}{4} \times 2\frac{1}{8}$ in., (1) + 70 + (2) leaves, 12 or 13 lines on a page.
Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Calicut 1826'. The MS. may have been written about 50 years before that.

Character: Grantha.

The *Tulākāverīmāhātmya*, from the *Āgneya-Purāṇa*, in 30 *Adhyāyas*.

For other copies of this work, see Nos. 131 and 186.

It begins:—dharmmavarmmā ca rājarśir nniculāpura-vallabhaḥ | bhūyah papraccha tan natvā dālbhyam bhāga-vatottamam | bhagavan prāṇinas sarve kenopāyena sampa-dah (read sarvadā?) | bhavanti putrān samprāpya sukhinaś cirajīvīnah | katham syāt pāpanirhārah śrīse bhaktih katham bhavet | etc. See No. 186.

F. 2b:—iti śrimad-āgneyapurāṇe tulākāverīmāhātmye prathamoddhyāyah ||

F. 31b:—iti śrimad-āgneyapurāṇe sūryyasāvarṇike man-vantare devītulākāverīmāhātmye caturddaśoddhyāyah ||

It ends:—iti prasannānananīrajā mudā te Śaunakādyā munayo mumukṣavaḥ | hareś caritraśravaṇotsavotsukā gandhākṣatādyaiḥ punar apy apūjayan || iti śrimad-āgneyapurāṇe tulākāverīmāhātmye dharmmasāravivecane trimśo-ddhyāyah || kāveryyai namah || hariḥ om ||

52.

WHISH NO. 53.

Size: 12 $\frac{1}{2}$ × 1 $\frac{7}{8}$ in., (1) + 168 leaves, 9 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated: 'Tellicherry 1826'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan IV: the *Virāṭaparvan*, in 76 *Adhyāyas*.

It begins:—śrikṛṣṇāya namah | Janamejayah | katham virāṭanagare mama pūrvapitāmahāḥ | ajñātavāsam u[k]ṣitā duryyodhanabhayārditāḥ | pativrata mahābhāgā satatam satyavādini draupadī vā katham brahmann ajñātā duḥkhī-tāvasat | etc.

It ends:—tan mahots[y]avasamkāśam hrṣṭapuṣṭajanāvritam | nagaram matsyarājasya śuśubhe bharatarṣabhaiḥ | Janamejayah | vṛtte vivāhe hrṣṭatmā yad uvāca yudhiṣṭhirah | tat sarvam kathayasveha kṛtavanto yad uttarām || om iti śrimahābhārata śatasahasrikāyām saṃhitāyām vai yāsikyām śrīvirāṭaparvani abhimanyuvivāho nāma ṣaṭsapta titamoddhyāyah || om || etat parvasu vistīrṇam sarvasampat padan nṛṇām | śrīnvatām sarvapāpaghnām anāvṛṣṭivināśakam | asmin parvaṇi yo marttya śraddhābhaktisamanvitah | śriṇoti (*sic*) ślokam ekam vā sa yāti paramām gatim | tasya mitrāṇi varddhante grhakṣetrādisampadalī | āyuh kirttir balan tejas saṃbhavanti dine dine | asmin parvaṇi rājendra pathite brahmavādina | tam pūjayed suvaktāram vastrabhuṣādibhir dddhanaiḥ | tasmin prasanne bhagavān mukundalī ārttārttihantā puruṣottamaś ca | sarve ca devā ṛṣisiddhasaṃghais tuṣṭā bhavisyanti narendrakāle | bhārata-dhāyanāt punyād api pādam adhiyatāḥ | śraddadhānasya pūyante sarvapāpāṇy aśeṣataḥ || hariḥ om || śrīkrṣṇāya namaḥ || śubham astu śrīgurubhyo namaḥ ||

53.

WHISH No. 54.

Size: $17\frac{3}{8} \times 21\frac{1}{2}$ in., (1) + 498 + (1) leaves, from 11 to 14 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826'. The MS. may be about a hundred years older.

Character: Grantha.

The *Rāmāyaṇa*, by *Vālmīki*, Kāṇḍas i-vi.

Bālakāṇḍa, ff. 1—47

Ayodhyākāṇḍa, ff. 47—148

Āranyakāṇḍa, ff. 149—207

Kiṣkindhākāṇḍa, ff. 208—277

Sundarakāṇḍa, ff. 278—341

Yuddhakāṇḍa, ff. 342—498.

It begins:—abhīpsitārtthasiddhyarttham pūjite yas surair
api | sarvavighnaśmide ('bhide?') tasmai gaṇādhipataye

namaḥ | kūjantam rāmarāmeti madhuram madhurākṣaram | āruhya kavītāśkhām vande Vālmikikokilam | Vālmiker mmunisimphasya kavītāvanacāriṇah | śrīvan rāmakathā-nādam ko na yati parām gatim | . . . yaḥ karpañjali-sampuṭair ahar ahas sammyak pibaty ādarād Vālmiker vadanāravindagalitam rāmāyanākhyam madhu | janmavyādhijarāvipattimaraṇair atyantasopadravam samsāram sa vihāya gacchati pumān viṣṇoh padam śāsvatam | namostu rāmāya salakṣmaṇāya devyai ca tasyai janakātmajāyai | namostu rudrendrayamānilebhyah(n) namaś ca candrārkama-rutgaṇebhyah | tadupagatasamāsasandhiyogam samama-dhuropanatārtthavākyabaddham | raghuvaracaritam muni-praṇitam daśāśirasaś ca vadhan niśāmayaddhvam | on tapasvāddhyāyaniratam tapasvī vāgvidām varam | nāradam paripapraccha Vālmikir mmunipumpgavam | etc.

The Bālakāṇḍa has 77 Sargas. It ends (f. 47):—tayā sa rājaṛṣisuto hi kāmayā sameyivān uttamārājakanneyā | atīva rāmaś śuśubhetikāmayā hari śriyā viṣṇur ivāmareśvaraḥ | iti śrīmatbālakāṇḍe saptasaptati(tama)s sargah | iti śrīmadrāmāyaṇe ādikāvye bālakāṇḍam samāptam | harih om ||

The Ayodhyākāṇḍa has 120 Sargas. It ends (f. 148b):—itīva taiḥ prāñja[nal]libhis tapasvibhir dvijaiḥ kṛtaḥ svastya-yanah̄ paran tapah̄ | vanam sabhāryyah̄ praviveśa rāghavas salakṣmimaṇis (read °lakṣmaṇas) śūryya ivābhramaṇdalah̄ | ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī(ma)d-Vālmikiye catuvimśatisahasrikāyā(m) samhitāyām śrimadāyoddhy(āk)āṇḍe ekavimśacchatatamas sargah | śrīrāmāya namah̄ | gurubhyo namah̄ | śubham astu | ayoddhyākāṇḍam samāptam | śrīrāmacandrasvāmine namah̄ | dakṣināmūrttisvāmine namah̄ | śivāya namah̄ ||

The Āranyakāṇḍa has 75 Sargas. It ends (f. 207):—kramena gatvā sa vilokayan vanam | dadarśa pampām śubhadarśakānanām anekānānāvidhapuṣpasamkulam | ity ārṣe śrīmadrāmāyaṇe ādikāvye śrī-Vālmikiye catuvimśatisahasrikāyām samhitāyām śrimad-āranyakāṇḍe pañcasatitatamas sargah | āranyakāṇḍam samāptam | harih om ||

The Kışkindhākāṇḍa has 68 Sargas. It ends (f. 277b):—sa vegavān vegasamāhitatmā haripravirah̄ paravirahantā |

punas samādhāya mahānubhāvo jagāma lampkām manasā manasvī || iti . . . śrimatkiśkindhākāṇḍe aṣṭaṣaṣṭitamas sargah || śrīrāmāya namah || kiśkindhākāṇḍas samāptah | hariḥ om || .

The Sundarakāṇḍa has 65 Sargas. It ends (f. 341b):—
tato mayā vākbhir adinabhakṣīṇī śivābhīr iṣṭābhīr abhiprasādītā | jagāma sāntin tava maithilātmajā tavāpi śokena tathāpi pīḍitā || iti śrimat-sundarakāṇḍe pañcaṣaṣṭas sargah || śrīrāmāya para(bra)hmaṇe namah || hariḥ om etc.

Ff. 316—322 are placed in the wrong order.

The Yuddhakāṇḍa has 131 Sargas. It ends (f. 498b):—
āyuṣyam ārogyakaram yaśasyam saubhrātrkām buddhikaram
śubhañ ca | śrotavyam etan niyamena satbhīr ākhyānam
āyuṣkaram ṛddhikāmāḥ | evam etat purāvṛttam ākhyānam
bhadrām astu vah | pravyāharata visrabdhām balaṁ viṣṇoḥ
pravarddhatām | devāś ca sarve tuṣyanti grahās tacchra-
vaṇāt tathā rāmāyaṇasya śravaṇe tuṣyanti pitaras tathā
bhaktiyārāmasya ye cemām samhitām muninā kṛtām | ye
likhanti ca narā(s) teṣām ca vāsas triviṣṭape || ārṣe śrimad-
rāmāyaṇe ādikāvye Vālmīkiye śrimadyuddhakāṇḍe ekatri-
ṁśaduttaraśatatasmas sargah || śrīrāmāya saparivārāya
namah || rāmām rāmānujām sitām gatām bharatānujām
sugrīvām vāyusūnuñ ca praṇamāmi punalpunaḥ || bālakāṇḍe
dvīśāhasram | sāśiti(r) dvīśatī tathā | ślokānām atha sargā-
nām saptasaptatir īritā | ślokāś catussahasrāni pakṣādhika-
caturddaśi | ayoddhyākāṇḍagās sargāś śatam ekonavimśatir
dvīśāhasram saptaśatiślokā dvātrimśatā saha | āraṇyakāṇḍe
sargās tu pañcasaptatir īritā | dvīśāhasram ṣaṭcchatānī
ślokā vimśatir eva ca | kiśkindhākāṇḍ(ag)ās sargā(s) saptasa-
ṣṭir īritā | ṭrṣāhasrañ ca ṣaṭ caiva ślokās sundarakāṇḍagāḥ |
sargānām aṣṭaṣaṣṭis tu samkhyātā parāmarśīṇā | yuddha-
kāṇḍe tu padyānām daśonā ṣaṭsahasrikā | ekatrimśacchata-
mitās sargā api ca kīrttitāḥ | ṭrṣāhasram śate dve ca
catustrimśat tathaiva ca | ślokā uttarakāṇḍasthās sargā(h)
pa(m)kyuttaram śatam | bindudurlliṇi° etc.

The following table shows the number of Sargas in each Kāṇḍa, (1) according to our MS., (2) according to the Bodleian MS. Sansk. b. 28 (which is also a Grantha MS.),

and (3) according to the recension called C in Prof. Jacobi's concordance (*Das Rāmāyaṇa. Geschichte und Inhalt nebst Concordanz der gedruckten Recensionen*, Bonn 1893, pp. 220 seqq.):

Kāṇḍa	Whish No. 54	Bodleian MS.	Recension C.
Bāla	77	77	77
Ayodhyā	120	119	119
Āranya	75	76	75
Kiśkindhā	68	66	67
Sundara	65	68	68
Yuddha	131	132	128

It will be seen that our MS. belongs to the 'C Recension', though it differs somewhat from the editions representing this recension. It also differs, though not materially, from the Bodleian Grantha MS. The latter MS. contains the same concluding ślokas as our MS. (from āyuṣyam to vāsas triviṣṭape), but with a few various readings.

54.

WHISH NO. 55.

Size: $9\frac{5}{8} \times 1\frac{7}{8}$ in., 18 + (1) + 160 + 7 + (1) leaves, generally 11 lines on a page.

Material: Palm leaves, covered with very thick boards ornamented with coloured pictures, which are partly rubbed off.

Date: An entry by Mr. Whish is dated 'Tellicherry 1826'. The MS. may be about 80 or 100 years older.

Scribe: The son of Udayamūrti.

Character: Grantha.

Injuries: The first resp. last lines of ff. 1–18 partly injured.

(1)

The beginning of a Commentary on *Vālmīki's Rāmāyaṇa*, reaching as far as I, 1, 83.

It begins:—upadiśati manum yas tārakañ janmabhāje
nijam alabhatta kāmañ yatprasādena rāmaḥ | yam anusarati

sarvo devatānām nikāyas sa bhavatu hṛdaye me devadevo
 maheśah | prācīnavyāhṛtinām ayanam anusaran devadevasya
 śambhor ajñāmātrāvalambī nijavibudhajanair īrito rāma-
 bhadram | santoṣan netum icchur viśayam apanayam
 tatra tatra sphurantam | kurve sarvārtthasāram vivaraṇam
 ucitañ cārurāmāyanasya | idam ādau anusandheyam | viśnoḥ
 karmmāni paśyateti śrutyā śrotavyam purāṇam iti smṛtyā
 cāvagatasya śravaṇavidher addhyayanaavidher iva | tatra-
 tyāśabdagrahanatadarthāvagatipūrvakeṇa tatpratipādita-
 nityanaimittikasādhāraṇadharmmānuṣṭhānenā iṣṭabhāvanam
 arttha iti | atonuṣṭheyartthaprakāśakatvāt purāṇasya prati-
 sargam anuṣṭheyortthah prakāśaniyah | tatra prathamasar-
 gena ācāryyavān puruṣo vedeti śrutyanusāreṇa svāvagatopy
 artthah gurunā guṇavatopadiṣṭa eva prayuktaḥ adrṣṭāñ
 janayati | puṣṭenāpi gurunā yāvadarttham apunah pra-
 śnaviśayam vaktavyam ity artthadvayam prakāśyate | tapa
 iti | tapasi anaśanādirūpe bahirantahkaranaikāgratāpe ca
 svāddhyāye svavede ca nirataṁ | etc.

It ends (I, 83):—karmmaṇā rāvaṇavadhāntena | maha-
 teti [ti] sarvalokepsitatamatvād iti bhāvah | ata evāha sa-
 carācaram iti.

(2)

The *Adhyātma-Rāmāyaṇa*, a portion of the *Brahmāṇḍa-Purāṇa*, in 6 Kāṇḍas. The printed editions generally add one Sarga (adhyātmarāmāyaṇamāhātmya-sarga) at the beginning, and an Uttarakāṇḍa at the end. These are not found in our MS.

It begins:—yah pṛthvībharacāraṇāya divijais samprā-
 rtthitaś cinmayaḥ | sañjātah pṛthivitale raghukule māyā-
 manuṣyoviyayah | niścakram hatarākṣasah punar agat brah-
 matvam adyam parām kirttim pāpaharām vidhāya jagatām
 tañ jānakīśam bhaje | viśvotbhavasthitilayādiṣu hetum ekam
 māyāśrayam vigatamāyam acintyaśaktim | ānandasāndram
 amalan nijabodharūpam sitāpatim vidiitatatyam aham
 nnamāmi | paṭhanti ye nityam ananyacetasaś śrṇvanti cā-
 ddhyātmikasamjñita(m) śubham | rāmāyanam sarvapurāṇa-
 mmatan nirddhūtapaḥ harim eva yānti te | addhyātmarā-

māyaṇam eva nityam paṭhed yad ichet bhavabandhamo-
kṣam | gavāṁ sahasrāyutakoṭidānaphalam labhed ya śṛṇuyāt
sa nityam | kailasāgre kadācid, etc.

F. 4.—iti Śrimad-addhyātmaraṁmāyaṇe umāmaheśvarasam-
vāde bālakāṇḍe śrīrāmahr̥dayan nāma prathamas sargah ||

The Balakāṇḍa (in 7 Sargas) ends on f. 17 b, the Ayo-
dhyākāṇḍa (in 9 Sargas, containing 700 ślokas, as stated
at the end) on f. 45 b, the Āranyakāṇḍa (in 10 Sargas,
cont. 500 ślokas) on f. 67 b, the Kiśkindhākāṇḍa (in 9 Sargas,
cont. 555 ślokas) on f. 92, the Sundarakāṇḍa (in 5 Sargas,
cont. 300 ślokas) on f. 106, the Yuddhakāṇḍa ends on
f. 160 b, as follows:—

āloḍyākhiladeva(read °veda)rāśim asakṛd yat tārakam
brahma tat rāmo viṣṇur abham samūrttim iti yo vijñāya bhūte-
śvaraḥ | uddhṛtyākhilasārasamgraham idam saṃkṣepataḥ
prasphuṭam | śrīrāmasya nigūḍhatatvam amalaṁ prāha
priyāyai bhavaḥ | iti Śrimad-addhyātmaraṁmāyaṇe umāmahe-
śvarasamvāde yuddhakāṇḍe śoḍaśas sargah || kāṇḍe yuddhe-
ddhyātmake sargā navasapta nīlakarṇotkāḥ | sārddhaikā-
daśaśataslokānusamkhyāyā yuktāḥ | jayati raghuvaṁśatila-
kah kausalyānandavarḍdhano rāmaḥ | daśavadananidha(na)-
kāri dāśarathih | puṇḍarikākṣah || hariḥ om śubham astu
śrīgurubhyo namah || śrīsāmbaśivāya namah ||

The scribe adds:—Udayamūrttikumāran ... (follow two
or three words in Tamil, which I cannot make out.)

(3)

(The *Manimāñjari*) a Commentary on *Kedāra's Vṛttaratnā-
kara*, by the *Purohita Nārāyaṇa*, a son of *Nṛsiṁhayajvan*.
The text of the *Vṛttaratnākara* is given in full, the com-
mentary consists in brief remarks only. It is incomplete,
breaking off in the middle of the third Adhyāya.

See No. 170.

It begins:—namo namo ganeśāya namaś te śivasūnave |
nirvighnam kuru deveśa namāmi tvāṁ gaṇādhipa | śvetām-
bhodhisthitān devām śuddhasphaṭikavigrahām | vāgvibhūti-
pradām sākṣād vande gandharvakandharam | Nṛsiṁhayaj-
vanah putro Nārāyaṇapurohitah | vṛttaratnākarayyākhyām

vyākaroti yathāmati | sukhasantānasiddhyarttham naumi
brahmāccyutārcitam | gaurīvināyakopetam śāmkaram loka-
śāmkaram | vedārtthaśaivaśastrajño Bhaṭṭako¹ bhūdvijotta-
mah | tasya putrosti Kedārāś śivapādārccane ratalaḥ | tene-
dam kriyate chando laksyalakṣaṇasamyutam | vṛttaratnā-
karan nāma bālānām sukhasiddhaye | Pīmagalādibhir ācā-
ryyair yyad uktam laukikam dvīdhā | mātrāvarṇavibhāgena
chandas tad iha kathyate | etc. After the text of ślokas I,
1—7 there follows (f. 1b):—vyā | tāmrākṣī mo gatā sāyo
modaterah prakīrttitāḥ | sahate sastu sā yāti to vṛṇoti
rkārakah | bha sidati canaś cokto vahatīti gaṇā smṛtāḥ |
bhūmyambvagnimarudvyomasūryyacandradyud eva tāḥ ||
jñeyāś sarvādimaddhyāntā guravotra catuṣkalāḥ | etc. Then
follows text of I, 8—18, then again a short commentary.
Then text of I, 19—22. Then (f. 2b):—vṛttaratnākare
prathamoddhyāyah || F. 4:—dvitīyoddhyāyah || om uktāyām
chandas | gu śrīḥ | etc.

It ends (f. 7):—śalinī uktā mtāu tagau gobdhilokaiḥ ||²
caturbhis saptabhiś ca varṇair yyatiḥ | nilāṁ keśe nirguṇām
maddhyabhāge durghān netre nirmmalām gaṇḍabimbē |
piṇān tu gām śroṇivakṣojabhāre krṣṇe lilaśalinīm naumi
lakṣmīm |

55.

WHISH No. 56.

Size: $17\frac{1}{2} \times 2\frac{1}{4}$ in., 65 leaves, from 13 to 15 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated ‘Tellicherry 1826.’ The MS. may be about 80 or 100 years older.

Character: Grantha.

The *Uttara-Rāmāyaṇa*, or *Uttarakāṇḍa* of the *Rāmā-yaṇa*, by *Vālmīki*, in 110 Sargas.

¹ The editions have Pavyeka or Pabbeka as the name of Kedārā's father.

² III, 34 in Borooah's edition. (A Comprehensive Grammar of the Sanskrit Language, by Anundoram Borooah, vol. X: Prosody.)

It begins:—prāptarājyasya rāmasya rākṣasānām vadhe
kṛte | ājagmur m̄munayas tatra rāghavam̄ pratinanditum |
kauśikotha yavakrito narebhyāś ca vana eva ca | kaṇvo
medhātitheḥ putraḥ pūrvasyāṁ diśi cāśritāḥ | dattātreyotha
bhagavān̄ namucīḥ pramucis tathā | ātreyaputro dharmmā-
tmā ṛṣīs sārasvataḥ prabhuh | etc.

It ends:—idam ākhyānam̄ āyuṣyam̄ paṭhan̄ rāmāyaṇan̄
narah | saputrapautro lokesmin̄ pretya svarge mahiyate |
ayoddhyāpi purī ramyā śūnyā varṣagaṇān̄ bahūn | ṣabham̄
prāpya rājānam̄ ni[vā]vāsam̄ upayāsyanti | etad ākhyānam̄
āyuṣyam̄ sabhaviṣyam̄ sahottaram | kṛtavān̄ pracetasah̄
(sahodarah̄ pr. m.) putraḥ sa tat brahmāpy anvamanyata ||
ity ārṣe śrīmadrāmāyaṇe ādikāvye Vālmīkiye śrīmaduttarā-
māyaṇe daśādhikaśatataṁ sargaḥ || hariḥ om | śubham̄
astu | . . . sītalakṣmaṇabharataśatrughnahanumatsametaśrī-
rāmacandrasvāmine namah || . . . mīnākṣisundareśvarāsvā-
mine namah || . . . sakalalokanāthakāyai namah | hariḥ om ||

56.

Whish No. 57.

Size: 12⁵/₈ × 2 in., (1) + 192 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1826.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagrāntha vivarāṇa*, a Commentary on (the metrical part of) Śaṅkara's *Upadeśasāhasrī*, by (*Bodhanidhi*?) a pupil of *Vidyādhāman*. See Burnell, Tanjore, p. 90. Ind. Off. IV, p. 731. Hall, p. 99. See above No. 24(b).

It begins:—viṣṇum̄ pañcātmakam̄ vande bhaktystāda-
śabhedayā | sāṅgavargonavimśatyā bhaktair nnavaṁbhīr
āśritam | on namaḥ on nama śrīgurubhyāḥ || on namaś
śivāya || caitanyam̄ sarvagam̄ sarvam̄ sarvabhūtaguhāśayam̄ |
yat sarvaviṣayātītan̄ tasmai sarvavide namaḥ | cetanam̄
eva caitanyam̄ jñāptisvarūpam̄ sarvaga(m) svā vidyā kalpita-
dikkalākāśādi sarvam̄ vyāpnotīti sarvagam̄ sarvagam̄ ity

ukte paramārtthatas sarvan tat gamyam astīti āśāmkā mā bhūd ity āha | sarvam iti, etc.

It ends:— . . . janmanāśaprakaraṇasya padārtthavivaraṇam kṛtan devatāgurubhaktiprерitena mayā || iti saptadaśa-slokā yatīndraśrimukhotgatāḥ | vīpratāgurubhakteṇa mayā brahmātmabodhakāḥ | upāsyā śraddhayā śrīmad-Vidyā-dhāmamuneś cirām | śrīmatpadāṁbujan tasya prasādān na svabuddhitāḥ | yena me nikhilād vedād ākṛṣya mana ātmani | sthāpitā munimukhyena yāvajjīvan namāmi tam || yatbhāsyasāgarajayuktimaṇin prakīrnān prāpyādhunā kati-payān kavayo bhavanti | tasmai namo janamanobjadivākarāya kṛtsnāgamārtthanidhanāya yatiśvarāya || iti śrīmad-Vidyādhāmaśiṣyeṇa Bodhanidhinā^x śraddhābhaktimātr-preritena kṛtam upadeśagranthivivaraṇam samāptam || yat-pādakamalāsangān nirvāṇam prāptavān aham | sarvāntarātmapūjyāms tān praṇamāmi gariyasaḥ || . . . śubham astu | om ||

57.

WHISH Nos. 58 (1) & 58 (2).

Size: 12½×2 in., two vols. of (2)+200+(2) and (2)+196 (i. e. 201 to 396)+(1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. is probably about 50 years older.

Character: Grantha.

The Śārirakamīmāṃsābhāṣya, or the Commentary on Bādarāyaṇa's Vedānta-Sūtras, by Śaṅkara, in 4 Adhyāyas. Including the text of the Sūtras.

It begins:—yuśmadasmatpratyayagocarayor viśayaviśayinos tamahprakāśavadviruddhasvabhāvayor itaretarabhāvānupapattau, etc.

The first Adhyāya ends f. 127 b:—iti śārirakamīmāṃsābhāṣye Śaṅkarabhagavatpādakṛtau prathamasyāddhyāyasya caturthāḥ pādāḥ || samāptaś cāddhyāyah ||

^x Proper name of the author?

Vol. I ends (f. 200b) at the end of II, 3, 5 (Bibl. Ind. edition p. 612).

The 2nd Adhyāya ends on f. 242, the 3rd Adhyāya on f. 355b, the 4th A. on f. 396 b.

It ends:—anāvṛttiś śabdād anāvṛttiś śabdād iti sūtrābhya-
saś śāstraparisamāpti(n) dyotayati || iti śrīmatparamahā-
saparivrajakācāryya-Govindabhadragavatpūjyapādaśisyasya śrī-
mac-Chāmkarabhadragavataḥ kṛtau śrīmacchārikamimāṃsā-
bhāṣye caturthasyāddhyāyasya caturthah pādaḥ || samā-
ptaś cāddhyāyah || śrīgurubhyo namah || brahmānandam
paramasukhadam kevalam jñānamūrtim viśvātītam gagana-
sadrśam tatvam asyādilakṣyam | ekan nityam vimalam
acalam sarvadhusākṣibhūtam bhāvātītan trigunārahitam
satgurun tan namāmi || vedāntasūtrabhāṣyam samāptam ||
hariḥ om !

58.

WHISH No. 59.

Size: 14×2 in., (2) + 215 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish are dated 'Tellicherry 1827.' The MS. may be about 50 years older.

Character: Grantha.

The *Upadeśagranthavivarana*,¹ a Commentary on the *Pañcadasī* (ascribed to *Sūyāṇa*), by *Rāmakṛṣṇa*, a pupil of *Bhāratītīrtha*, and *Vidyāranya*.

These fifteen chapters on Vedānta Philosophy are given in the following order:

1. Citradīpa (Tātparyabodhī).
2. Trptidīpa.
3. Kūṭasthadīpa.
4. Dhyānadīpa.
5. Nāṭakadīpa.
6. Tattvaviveka (Padadīpikā).

¹ Aufrecht CC. p. 314 gives the title *Tātparyabodhī*, which is only the title of the commentary on the Citradīpa.

7. Pañcabhūtaviveka (Tātparyadīpikā).
8. Pañcakośaviveka.
9. Dvaitaviveka (Padayojanā).
10. Mahāvākyaviveka.

11—15. Brahmānanda in five Adhyāyas.

The two lithographed editions (Bombay 1863, Śake 1785, & Bombay 1878, Śake 1800) begin with the Tattvaviveka. See also Ind. Off. IV, p. 745.

It begins:—natvā śrī-Bhāratitīrttha-Vidyāranyamuniśvarau | kriyate citradīpasya vyākhyā tātparyyabodhinī || cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya paramātmānāti padena iṣṭadevatānusandhānalakṣaṇamamgalam ācarann asya granthasya vedāntaprakaraṇaṭatvāt tadiyair eva viṣayādibhis tadvattasiddhim manasi nidhāyāddhyāropāpavādabhyaṁ niṣprapañcam prapañcyata iti nyāyam anuśryta paramātmāny āropitasya jagata sthitiprakāram sa-dṛṣṭāntam pratijānīte etc.

F. 30b:—iti śrīmatparamahāmsaparivrājakaśāryyaśrī-Bhāratitīrttha-Vidyāranyamuniśrīcaranāśiṣyeṇa Rāmakṛṣṇākhyaviduṣā viracitā tātparyyabodhinīnāmikā citradīpavyākhyā samāptā || on tat sat ||

F. 69b:—iti śrīmatparamahāmsaparivrājakaśāryyaśrī-Bhāratitīrttha - Vidyāranyamuni varyakīmkareṇa Rāma-kṛṣṇākhyaviduṣā viracitā trptidīpavyākhyā samāptā ||

F. 79b:—iti... Rāmakṛṣṇākhyaviduṣā viracitā kuṭasthadīpavyākhyā samāptā ||

F. 98b:—iti ... ddhyānadīpasya vyākhyā samāptā ||

F. 102b:—iti ... śrīnāṭakadīpavyākhyā samāptā ||

F. 119:—iti ... tatvavivekasya padadīpikā samāptā ||

F. 133b:—iti ... pañcabhūtavivekasya tātparyadīpikā samāptā || hariḥ om ||

F. 143b:—iti ... pañcakośavivekavyākhyā samāptā ||

F. 151b:—iti ... dvaitavivekasya padayojanā samāptā ||

F. 153:—iti ... mahāvākyavivekavyākhyā samāptā || hariḥ om || natvā śrī-Bhāratitīrttha-Vidyāranyamuniśvarau | brahmānandābhidham grantham vyākurve bodhasiddhayē etc.

F. 176b:—brahmānande yogānando nāma prathamoddhyāyah ||

F. 193 b:—iti brahmānande ātmānando nāma dvitīyo-ddhyāyah ॥

F. 208 b:—iti brahmānande advaitānando nāma trtīyo-ddhyāyah ॥

F. 212 b:—iti brahmānande vidyānando nāma caturtho-ddhyāyah ॥

It ends (f. 215):—iti brahmānande viśayānando nāma pañcamoddhyāyah ॥ iti śrīparamahāmsaparivṛjakācāryya-śrī-Bhāratitīrtha-Vidyāranyamunivaryakimkareṇa śrī-Rāmakṛṣṇākhyaviduṣā viracitam upadeśagranthavivaraṇam samāptam ॥ hariḥ om etc.

59.

WHISH No. 60.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., (2) + 40 + (1) + 43 + 2 + (2) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1828.' The MS. may be about 50 years older.

Character: Grantha.

Injuries: The MS. is slightly damaged by insects in a few places.

(1)

The *Suryasiddhānta*, in 14 Adhyāyas. (Ff. 40.)

It begins:—śubham astu । acintyāpy uktarūpāya nir-guṇāya guṇātmane । samastajagadādhāramūrttaye brahmaṇe namah । alpāvāsiṣṭe tu kṛte mayo nāma mahāsurah । rahasyam paramam punyam jijñāsuṣjñānam uttamam । 2 ।

It ends:—sarvebhyaḥ pradadau prītaḥ grahāṇāḥ caritam mahat । atyadbhutatamaṇ loke rahasya(m) brahmasammitam । vedasya nimmilam (read nirmalam) cakṣuh jñātvā sā-kṣād vivasvataḥ । veditvaitad aśeṣena param brahmādhigacchati । iti sūryyasiddhānte mānādhikāro nāma caturdaśo-ddhyā(yaḥ ।) hariḥ om । śubham astu gurubhyo namah ॥

(2)

The *Aṣṭādhyāyi*, or eight chapters of grammatical Sūtras, by *Pāṇini*. (Ff. 43.)

It begins:—yenākṣarasamāmnāya ** dhigamya maheśvarāt | kṛtsnam vyākaraṇam proktan tasmai Pāñinaye namaḥ | yena dhautā giraḥ pūṁśām vimalaiś śabdavārim ** maśvaś cājñānajam bhinnan tasmai Pāñinaye namaḥ | vākyakāram Vararucim bhāṣyakāram Patañjalim Pāñinim sūtrakārañ ca praṇatosmi munitrayam | vāṇīm Pāñnim acāryyam Kātyāyanamunin tathā | kṛtāñjalir unnamasyāmi bhagavantam Patañjali (sic) | yogena cittasya padena vācām malam śarīrasya vaidyakena | yopākarot tam pravaram munīnām Patañjalim prāñjalir ānatosmi | ajñānatimirāndhasya jñānāñjanaśalākayā | cakṣur unmilitam yena tasmai śrīgurave namaḥ || a i uṇ | etc.

It ends:—nodāttasvaritodayam agārgyakāśyapagālavānām | a a | hrasvasyaiवात्रा grahaṇam iṣyate | aṣṭamasyāddhyāyasya caturthah pādah | addhyāyaś ca samāptah | aṣṭāddhyāyi sampūrṇā | sundareśvarasyāṣṭāddhyayi | harih om | śivam astu gurave namaḥ | śivāyai namaḥ | govinda |

(3)

The *Viṣṇubhūjaṅga*, a Stotra in 18 stanzas. In Burnell, Tanjore, p. 201b, and Taylor I, p. 356 (see also p. 103) it is ascribed to Śaṅkara.

It begins:—cidamśam vibhun nirmmalan nirvikalpan nirāhan nirākāram oṃkāragamyam | guṇātītam avyaktam ekan turīyam parabrahma yam veda tasmai namas te | 1 | viśuddham śivam śāntam ādyantaśūnyam jagajjivanam jyotiṛānandarūpam | adigdeśakālam vipatcchedaniyam trīyavakta (read trayīvaktraṁ?) yam veda tasmai namas te | 2 |

It ends:—mukhe mandahāsan nakhe candrahāsam kare cārucakram sureśābhivandyam | bhujamge śayānam bhaje ramganātham harer anyadaivan na manye na manye | 17 | bhujamgaprayātam paṭhed yas tu bhaktyā samādhāya citte bhavantam murāre | sa moham vihāyāśu yuṣmatprasādāt samāśritya yogam vrajaty acyutatvam | vi.

60.

WHISH No. 61.

Size: $10\frac{1}{4} \times 1\frac{5}{8}$ in., (1) + 96 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th or beginning of 19th century.

Character: Grantha.

The *Śivatattvasudhānidhi* from the *Sanatkumārasamhitā* of the *Skanda-Purāṇa*, in 20 Adhyāyas.

It begins:—yam praṇamya surendrādyā bhavanti su-khaśalinah | sarvavighnopāśāntyarttham tam vande Śam-karātmajam | śrī-Sūtaḥ | śivam hari(m) vidhātāram tatpatnīs tatsutān gurūn | natvā samastapraytūhaśāntaye māngalāya ca | vakṣye śṛṇuddhvam̄ sarvajñāḥ śivatattvasudhānidhiṁ | etc.

F. 4:—ity ādipurāṇe Sanatkumārasamhitāyām̄ śivatattvasudhānidhau prathamoddhyāyah ||

F. 6:—iti skānde purāṇe Sanatkumārasamhitāyām̄ śivatattvasudhānidhau dvitīyoddhyāyah ||

F. 41b:—iti śrīskānde śivatattvasudhānidhau samsāradū-ṣaṇan nāma ekādaśoddhyāyah ||

F. 73b:—iti śrīśivatattvasudhānidhau śivabhiksātanaka-thanan nāma ṣoḍaśoddhyāyah ||

It ends:—iti śrīskānde mahāpurāṇe Sanatkumārasamhi-tāyām̄ śivatattvasudhānidhau sakalāddhyāyasāramahimānu-varṇanān nāma viṁśoddhyāyah || śrīgurave namo namah || śrimahātripurasundaryyai na(ma)h || hariḥ om śubham astu.

61.

WHISH No. 62.

Size: 14×2 in., two volumes (with one continuous foliation from 1 to 306), 154 + (1) + (1) + 152 + (1) leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MSS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan III: The *Vanaparvan*, or *Āranyakaparvan*, in 300 *Adhyāyas*. The beginning (III, 1—32, 45) is missing, and the *Nalopākhyāna* (III, 53—78) is omitted (see below). The MS. is full of clerical mistakes.¹

Vol. I begins at the end of III, 32, 45:—mayor api | anyeśām karmmaṇi phalam asmākam api vā punah | vipra-
karṣeṇa buddhyeta katham karmma yathāphalam |

F. 25 b:—ity āranyakaparvani nalopākhyāne ekonapañcāśo-
ddhyāyah || (End of III, 52 in the Bombay and Calcutta
editions.) śrikṛṣṇāya namah || bṛhadaśvah | āśid rājā nalo
nāma vīrasenāsuto bali | upapanna(read °nno) guṇair iṣṭai
rūpavān aśvakovidāḥ | vidvān dānapatir dakṣah sadā ūlā-
puraskṛtah | atiṣṭhan manujendrāṇām mūrddhni devapatir
yyathā | uparyyupari sarveśām āditya iva tejasā | brahmaṇyo
vedavic chūro niṣadheṣu mahīpatih | upari anyapustake
asti | etat || Janamejayaḥ | bhagavan kāmyakāprāpte game
prapitāmahāḥ (*sic*) | kim akurvanta pārtthas te tam ṛte
savyasācinām | etc., i. e. the beginning of the Tīrthayātrā-
Parvan, or III, 79 in our MS. = III, 80 in the editions.

The first volume ends (f. 154b) at the beginning of
III, 183 (= III, 182 in the editions).

Vol. II, f. 216: End of the Mārkaṇḍeyasamāsyāparvan,
III, 222 (= III, 231 in the editions).

F. 277: The Sāvitryupākhyāna begins, III, 281 (= III,
292 in the editions).

It ends:—na cāpy adharmmeṇa suhṛdvīyojane para-
svahāre paradāramarṣane | ākāyabhāve ca rame manas
sadā nṛnām sadākhyānaparaṇ ca śrīvatām || (This is the
end of III, 313 in the editions.) ity ārṣe śrīmanmahābhā-
rate śatasahasrikāyām saṃhitāyām Vaiyyāsikyām śrīmadā-
ranyakaparvāṇi dharmmavarapradānan nāma trimśacchatata-
moddhāyāḥ || iti āranyakaparvas samāptah |

¹ See H. Lüders, Zur Sage von Rṣyaśringa, in the 'Nachrichten der K. Gesellschaft der Wissenschaften zu Göttingen. Phil.-hist. Kl. 1901. Heft 1', pp. 5 seqq., where an extract from this MS. is given.

WHISH No. 63.

Size: $17 \times 1\frac{1}{2}$ in., (1) + 91 + (1) leaves, from 7 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 'Tellicherry 1827'. The MS. may be about 50 years older.

Character: Grantha, two different hands.

Injuries: Ff. 38, 39, 79, 81 damaged by insects.

A Commentary on *Vālmīki's Rāmāyaṇa*, by *Rāmānuja Ācārya*, including the *Āranya-Kāṇḍa*, the *Kiśkindhā-Kāṇḍa*, and Sargas 1—3 of the *Sundara-Kāṇḍa*.

It begins:—atha pitrvākyaparipālanāya daṇḍakān pravīṭasya vṛttam vistārena vaktum upakramate | praviśyeti | ātmavān | dhṛtimān | mahārāṇyapraveṣe niśampka iti yāvat | etc.

The Āranyakāṇḍa ends (f. 40):—iti Rāmānu(jā)cāryya-viracite āranyakāṇḍavyākhyāne pañcasaptatitamas sargah || hariḥ om āranyakāṇḍam vyākhyasamāptam ||

The Kiśkindhā-Kāṇḍa begins (f. 41):—sa tām iti kharādisamphareṇa sa prasiddhapuruṣaḥ tām iti ramaṇiyatayā prasiddhām saumitrисahito gatvā patmādīdarśanena sitā-netrasmaranajaśokātiśayena kṣubdhasarvendriyas san vilālāpa | etc.

It ends (f. 80):—iti Rāmānujācāryyaviracite kiśkindhā-kāṇḍavyākhyāne saptasaṇṭitamas sargah ||

Then the Sundara-Kāṇḍa begins:—atha sundarakāṇḍe vyākhyeyāni vyākhyāyante | pūrvasmin sarge manasā gamanām kṛtam ity uktam idānīm kāyenāpi gamanām karttum aicchad ity āha | tata ity ādinā atra gantum iti padam addhyāhāryyam | etc.

The MS. breaks off at the beginning of the fourth Sarga:—iti trītyyas sargah || advāreneti grāmam vā nagaram vāpi pāttanam avarasya hi | viśeṣat samaye sa umyana cāreṇa viśan nṛpa | ity uktaprakāreṇa advāreṇa praviṣṭavān | praviśyeti praviśya praveṣṭum upakrammya savyam pādaṁ cakre agrata iti śokaprayāṇakāle ca grha-praveṣe vivāha.

63.

WHISH No. 64.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., (2) + 55 + 50 leaves, 7 or 8 lines on a page.*Material:* Palm leaves.*Date:* Probably beginning of 19th cent.*Character:* Grantha.

(1)

The *Vākyasudhātikā*, a Commentary on the *Dṛgdrśyaviveka* or *Vākyasudhā* (of Śāṅkara Ācārya), by Brahmānanda Bhāratī, a pupil of Ānanda Bhāratī (ff. 55). Cf. Ind. Off. IV, p. 739; Mitra, Notices, III, p. 226 seq.

Margin of f. 1:—dṛgdrśyavivekam | hariḥ om |

It begins:—kāraṇam khādijagatām āraṇārttham anāga-
sam | vāraṇānanam ātmānam advayaṁ samupāsmahe |
abhiṣicya kṛpāvarṣair ātmastham yaḥ karoti mām | tam
sarvasākṣinām vande Rāmānandamuniśvaram | yatkāṭakṣa-
sudhāsindhau majjata punyapāpākataḥ(read °pāpataḥ?) |
mayā jñānamānir llabdhas tam Ānandagurum bhaje | natvā
śrī-Bhāratītīrtha-Vidyāranyakumāriśvarau | mayā vākyasu-
dhātikā yathāmati viracyate | na khyātilābhāpūjecchā tīkā-
karaṇakāraṇam | na vidvattābalam vātra muktir eva hi
kāraṇam | prārīpsitasya granthasyāvighnena parisamāpta-
pravicayagamanābhyām viśiṣṭācāraparipālanāya, etc.

It ends:—ataḥ evam mokṣāśāstrasyāpi sāphalyam syād
ity ayam evāsyā prakaraṇasya samastavedāntaśāstrasya ca
taśmāt sarvam anavadyam || iti śrīmatparamahamsaparivṛā-
jakācāryya-śrīmad-Ānanda-Bhāratīmunivaryyaśiṣya-Brah-
mānanda - Bhāratīmuni viracitavākyasudhātikā samāptā ||
hariḥ || om ||

(2)

A fragment, described by Mr. Whish as “the 30th chapter of the Atharvana rahasyam of the Vishnu-Dharmmam” (ff. 1—14).

Margin of f. 1:—atharvaṇam hariḥ om |

It begins:—bhagavan prāṇinas sarve viśarogādyupadra-
vaiḥ | duṣṭagrahaphaghātaiś ca sārvakālam upadravaiḥ |

āhicāraka(read ābhicārika)kr̥tyaiś ca sparsarogaiś ca dāruṇaiḥ | sadā sampīḍyamānās tu tiṣṭhanti munisattama | etc.

It ends (f. 14):—marddaya mardaya māraya māraya
śoṣaya śoṣaya dāhaya dāhaya mahogrāgrahān saṃphara
saṃphara yakṣagrāhān pretagrahān piśācagrahān saṃphara
saṃphara bhañjaya bhañjaya āveśaya āveśaya akṣaya
akṣaya hr̥ām hr̥īm hr̥ūm krom sarvamāngalini svāhā ॥

(3)

The Ānandasāgarastava by Nilakanṭha Dikṣita, in 107 stanzas (ff. 15—26b). Printed in the Kāvyamālā, Part XI (1895), pp. 76—94.

Margin of f. 15:—sāgarastavam.

It begins (f. 15):—vijñāpanār̥havirāvasarānavāptyā
mandodyame mayi davīyasi viśvamātuh | avyajabhūtakaruṇā-
pavanāpaviddhāny anta smarāmy aham apāṃgataramgi-
tāni ॥ 1 ॥

It ends (f. 26b):—iti śrī-Nilakanṭha-Dikṣitaviracitoyam
ānandasāgarastavas samāptah ॥ śubham astu ॥ gurubhyo
namah ॥

(4)

The Advaitamakaranda, by Lakṣmīdhara Kavi, in 27 verses (ff. 27—28). See Ind. Off. IV, p. 751, Mitra, Notices, II, p. 105.

Margin of f. 27:—advaitam.

It begins (f. 27):—aham asmi sadā bhāmi kadācin
nāham apriyah | brahmaivāham atas siddhas sa(c)cidānanda-
lakṣaṇāḥ ॥ 1 ॥

It ends (f. 28b):—Lakṣmīdharakaves sūktih sāradām-
bhojasambhṛtaḥ | advaitamakarandoyam vidvatbhṛmgair
nnipiyatām ॥ advaitamakarandam samāptam ॥

(5)

The Lalitāstavaratna, 209 Āryā verses in praise of the goddess Pārvati. Mr. Whish says: “209 couplets in praise of Dēvī. This is a much admired Hymn in the Āryya metre.” Printed in Kāvyamālā, Part X, 1894, pp. 1—18.

Margin of f. 29:—Āryyādviśati.

It begins (f. 29):—vande gajendravadanam vāmāmkārū-
dhavallabhāśliṣṭam | kumkumaparāgaśonam kuvalayinijā-
rakorakāpiḍam || etc.

It ends (f. 48):—madhurasmitām madāruṇanayanām
mmātāmgaṇubhavakṣojām | candrāvatāmsinīn tvām savi-
dhe paśyanti suktināḥ kecit | 209 | lalitāyā stavaratnam
lalitapadābhīḥ prāṇitam āryyābhīḥ | anudinam avanau
paṭhatām phalāni vaktum pragalbhate saiva || śrimahārāja-
rājeśvaryyai namah || etc.

(6)

The *Hastāmalakaprakaraṇa*, in 14 verses (ff. 49—50).
See Aufrecht, CC. p. 765, s. v. *Hastāmalakastotra*. In
the Stotraratnākara (Bombay, Nirṇayasāgara Press, 1883),
pp. 205—207, it is ascribed to *Śaṅkara*.

Margin of f. 49:—hastāmalakaprakaraṇam.

It begins (f. 49):—kas tvam śiśo kasya sutalī kva jātah
kin nāma te tvam kuta āgatosi | etad vada tvam tava cār-
bhakatvam matprītaye pritivardddhanosi || 1 |

It ends (f. 50):—upādhau yathā bhedatā sanmaṇīnān
tathā bhedatā buddhibhedeṣu tepi | yathā candrikāṇāñ jale
cañcalatvam tathā cañcalatvan tavāpiha viṣṇo || 14 || hastā-
malakaprakaraṇam samāptam || hariḥ | om | śubham astu ||

64.

WHISH No. 65.

Size: $12\frac{5}{8} \times 2$ in., (2) + 74 + (2) leaves, from 10 to 12 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1827 November 7'.
The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*: the *Pauloma-Parvan* (in 8 Adhyāyas),
and the *Āstikā-Parvan* (in 40 Adhyāyas), i. e. Adhyāyas
1—59 of the *Ādi-Parvan*.

* No. 115 (12) reads adāruna.

This MS. has been fully described, and extracts have been given from it in my articles 'On the South-Indian Recension of the Mahābhārata', Indian Antiquary, vol. XXVII, 1898, pp. 69—81, 92—104, 122—133.

65.

WHISH No. 66.

Size: $8\frac{7}{8} \times 1\frac{3}{4}$ in., (1) + 66 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 7th Nov. 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Vākyavṛttiprakāśikā*, a Commentary on Śāṅkara's *Vākyavṛtti*, by Viśveśvara Paṇḍita, pupil of Mādhaba Prājña. See Ind. Off. IV, p. 738 (No. 2302); Mitra, Notices VIII, p. 287 (No. 2847).

It begins:—śrutismṛtipurāṇānām ālayam karuṇālāyam | namāmi bhagavatpādaśāmkaram lokaśāmkaram | parama-kṛpānidhiśrimac-Chaṇkarācāryyabhagavatpādas tāpatraya-santaptānām aparimitajanānādisamsārāddhvaśramaparipidī-tānām ātmajñānaśīriramadhurajalākāṃkṣinām vidūraśārira-kamimāṃsājalāśayagamanāsamarththānām vākyavṛttisamjñā-kopadeśaprakaraṇaprapāparikalpanenāntaśītalatām vigata-kleśatañ cāpādayan tatrādau prakaraṇaśravaṇe pravṛttānām adhikāriṇām avighnena brahmādātmyapratipattisiddhaye prakaraṇapratipādyadvitiyabodhasmaranapūrvakam nama-skārasyāvāsyakarttavyaṭān dyotayan svayan namaskurute || sargasthitipralayahetum, etc.

It ends:—brahmavitbhyaḥ paran nāsti na bhūtan na bhavisyatīti || i(ti) śrīmanmāhāyogi-Mādhava-Prājñaguruprasādāśāditāparimitānandajñānasvarūpa -Viśveśvarapaṇḍitaviracitā vākyavṛttiprakāśikā samāptā || hariḥ om || brahmāham etan mayi bhāti viśvam śrī-Mādhava-Prājñaguroḥ prasādāt ū̄(so?)nvarttha-Viśveśvarapaṇḍitākhyas tasyāmghripatmām pranatosmi nityam || svasvadeśakulācārādyāgraho lokavāsanā | pāṭhertthabodhenuṣṭhāne vyasanam śāstravāsanā |

ayurārogyalāvanyādyākāṃkṣā dehavāsanā | jivanmuktiviro-
dhinyas sarvā vikṣepakṛtvataḥ || harīḥ om ||

66.

WHISH No. 67.

Size: $8\frac{3}{4} \times 1\frac{3}{4}$ in., 73 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry, November 7th 1827.'
The MS. may be about 50 years older.

Character: Grantha.

The *Mahānāṭakasūktisudhānidhi* by *Immadī Devarāya*, i. e., probably, *King Devarāya II. of Vijayanagara*. See Hultzsch I, pp. x, 43, 83; II, p. 41.

It begins:—jāto vamśe raghūṇām munivaravacanāt tā-
ṭakān tāḍayitvā kṛtvā punyām ahalyām truṭitaharadhanur
mmaithilivallabhbhōbhūt | prāpyāyoddhyām niyogāt pitur
aṭavim agād vitasitostavālī baddhābdhir ddhvastalaṃko
dalitadaśamukhas sitayā rājyam āpa || 1 || asty ambhodhara-
cumbisaudhaśikharaśreṇīniṣṭānāmganā gitakarṇanatatparā-
mbaracarapraṣṭuyamānaprajā | sūryyasyānvayajanminām
kṣitibhujām sādhāraṇam mandirām lakṣmyā dhāma param
lalāṭaracanā bhūmer ayoddhyā purī || 2 ||

F. 15:—śrīmadrājadhīrājaparamēvaraśrīmad - Amma-
di(sic)mahārājaviracite mahānāṭakasūktisudhānidhau bāla-
kāṇḍas samāptah ||

F. 17 b:—śrīmad° . . . śrīmad-Amma-
di(sic)devamahārāja-
viracite . . . dvitiyakāṇḍas samāptaḥ ||

F. 31 b:—śrīmad° . . . śrīmad-Immadidevarāya-
viracite . . . tṛtīyakāṇḍas samāptaḥ ||

F. 36 b:—śrīmad° . . . śrīmad-Immadidevamahārāja° . . .
caturthakāṇḍas samāptaḥ ||

F. 44:—śrīmad° . . . śrīmmadidevamahārāya° . . . pañca-
makāṇḍas samāptaḥ ||

It ends (f. 73 b):—śrutvā rāmacaritram atbhutataram ko
vismayan neṣyate jñātvā caiva viriñcinā tribhuvanatrāṇāya
yonirmmataḥ aśrotraprapnipastano¹ ced ahisvāminā nirddhūte

¹ Five syllables (ुुु—) wanting.

śirasi kva bhūḥ kva girayah kvaiteti śantaya kāḥ । 199 ।
 śrimān Immaḍidevarāyanṛpati svarloka(l)lolinkallola-
 prativallasūktivibhavo vidvajjanaślāghitaḥ । śrimān ṣaṭha-
 vareṇyakāṇḍavīṣayānyastān mahānāṭakaślokān varṇapada-
 kramojvalatarān ḫmān (read śrimān?) akārṣit prabhuḥ ।
 200 । śrimadṛājādhīrajaparameśvara-śrī(ma)d-Immaḍideva-
 mahārājaviracite mahānāṭakasūktisudhānidhau yuddhakā-
 ṇḍas samāptah ॥ śrīgurubhyo namo namah ॥ hariḥ om ।

67.

WHISH No. 68.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (2) + 111 pages, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(Rāmānuja's) Commentary on Vālmīki's Rāmāyaṇa, the Yuddha-Kāṇḍa in 131 Sargas.

It begins:—atha śrimadyuddhakāṇḍavyākhyānām prakramate | tatra prathame sarge uttaram priyaśravanottaram kālārham sītāvīttāntaśravaṇakṛtād dharṣatiśayāt uttamadūtalakṣaṇavaiśiṣṭyakathanena sugrīvādinām purato hanūmantam stauti kṛtam iti bhuvi durllabham, etc.

It ends:—vainayakāś ca vighnakāriṇo grahaviśeṣāḥ rajasvalāḥ rtuprādurbhāvavat�ah saubhrāṭkām saubhrātrakām ojaskaram balakaram samhitāvedam vedatulyatvāt samhitety apadiśyate ॥ iti śrimadyuddhakāṇḍavyākhyāne ekatrimśacchata tamas sargah ॥ śrīrāmacandrāya namah ॥ yuddhakāṇḍavyākhyā samāptā ॥

68.

WHISH No. 69 A.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (3) + 73 + 53 + (4) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date of MS.: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vākyakaranadīpikā*, a short Commentary (*laghuprakāśikā*, *laghudīpikā*) on the *Vākyakarāṇa*, in five Adhyāyas, by *Sundararāja*, the son of *Ananta Nārāyaṇa*, dedicated to *Somadeva*, the son of *Raṅganātha*.

"The Vākyā-Karāṇa, a work of the Ārya school, seems to have been accepted as the guide for the preparation of solar *pañchāṅgs* in the Tamil and Malayālam countries of Southern India from very ancient times, and even to the present day either that or some similar work of the Ārya school is so used." R. Sewell and Ś. B. Dikshit, The Indian Calendar (London 1896), p. 8. Mr. Whish has the following entry:—"The *Vākyā-Kāraṇam*. The astronomical work used in the Carnatick—with the astronomical Tables of the Sun and planets &c. annexed."

It begins:—śrīgaṇeśāya namaḥ | śrigurucaraṇāravindābhyāṁ namaḥ || jyotiścakrapravṛttāya jyotirūpāya bhāsvate | jyotirddarśāya bhaktebhyo jyotiśāstrakṛte namaḥ | śrī-Nilakanṭhāmghrinivīṣṭacetā śrī-Somadevānujighṛksayaiva | vicitravākyair vivṛtam punaś ca prakāśayeham karaṇam laghiyah | svābhīṣitagrānthaśya niṣpratyūhaparisamāptaye pracayagamanaviśiṣṭācāraparipālanābhyāṁ ca sveṣṭadevatā-namaskārapuraskāreṇa cikīrṣhitam arttham pratijānīte | praṇamyā kariṣailastham iti | etc.

F. 15 b—16:—iti vākyakaraṇalaghuprakāśikāyāṁ Somadevādṛtāyāṁ Sundararājaviracitāyāṁ prathamoddhyāyah ||

F. 32 b:—iti Somadevādṛte vākyakaraṇasya prakāśane | sphuṭāddhyāyo dvitīyopi samkṣepena samāpitah | iti Sundararājaviracitāyāṁ Somadevādṛtāyāṁ vākyakaraṇadīpikā-yāṁ sphuṭādhikāro nāma dvitīyoddhhyāyah ||

Adhyāya III ends f. 50 b, A. IV f. 63 b.

Adhyāya V ends (f. 72 b):—iti śrīmatkeralasatgrāmanivāsi-Nilakanṭhācāryyeṇa triskandhavidyāpāradṛśvanā ṣaṭdarśā-nīpāramgatenāśvalāyanasūtreṇa garbha (read Garga?) gotreṇa Rivakalyandajātēna Golacūḍāmaṇinā asmadanugrahārtthe Sundararājapraśnottarākhye granthe pratipāditam tena gati-yogenaiva vibhajya sthitidalam jñeyam ṣaṭhāddhyāyah (f. 73)

prathame dvitiyeddhyāye prāyeṇokta iti na punar idānīm vyākhyāyate prakṣiptatvāc cāsyāddhyāyasya pañcāddhyāyām api bahava ślokāḥ prakṣiptāḥ samjñite sarve nirastāḥ śrimantī purājakāle padavākyapramāṇajño jyotiśśāstravisiārādo yatiśvaraḥ pratma (read Padma?) garbha iti prasiddho-paro. bṛhaspatir ivāsit tasmād evāsmatpitā prakṣepavyati-riktam śuddham vākyakaraṇam anyāny api kiñcit adhitavān śrī - Nṛsiṁhaśiṣyabhūtajyotiśśāstravīc - chrī - Vāñchyajanma-Bhāradvāja-Varadarāja-tādrgvidhakaniṣṭhaputra-Somadeva-sampradāyaśuddhvākyakaraṇaḥ cāsmākam sampradāyasi-ddhvākyakaraṇena samāṇ tena etad vyākhyānaprakārasiddham yan mūlan tad eva śuddhamūlam iti jñeyam | Sundareśakṛte vākyakaraṇasya prakāśane | Somadevādṛteddhīyāyah pañcamo laghur īritāḥ | Ananta-Nārāyaṇasūnunā punaḥ kaverakanyātaṭavāsinā mayā | prakāśitā vākyakṛtir llaghiyasi dvijeśadevānūjighṛkṣayā laghu | iti śrī-Vāñchyajanma - śrī-Raṅganiāthaputra-Somadevādṛtena Sundararājena viracitā-yām vākyakaraṇalaghudīpikāyām pañcamoddhyāyāḥ | om śubham astu śrīgurucaraṇāravindābhyaḥ namāḥ | sūryyā-dinavagrahadevatābhyo namāḥ |

(2)

Astronomical tables, called *Kujādipañcagrahavākyam*.

F. 1 margin:—kujasya mahāvākyam |

Beginning:—

māngalaśrīr bhūsūnuḥ	40
ātmajayīśantanuḥ	80
dṛṣṭo bhūpatir vo nah	120
īśāmgaṇāsaṃpannah	150
bhūmir girisamplagnā	180

F. 14:—kujasya vākyam samāptam | athā budhasya vākyam | F. 27b:—budhavākyam samāptam | F. 28:—atha guror vākyam | F. 33b:—guruvākyam samāptam | F. 34:—atha śukravākyam | F. 38b:—bhṛguvākyam samāptam | F. 39:—atha śaner vākyam |

It ends:—nirādo rasechchuh 348 ravigonirdāsaḥ 378 vākyam 19 dhīraś śaneḥ | munivākyam samāptam | kujādi-pañcagrahavākyam parisamāptam | om śubham astu etc.

69.

WHISH No. 69 B.

Size: $13\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 144 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Lalitopākhyāna*, from the *Uttarakhaṇḍa* (*Āyatana-khaṇḍa?*) of the *Brahmāṇda-Purāṇa*, in 34 Adhyāyas.

It begins:—astu va śreyase nityam vastu vāmāngam
aiśvaram | yatas trītyo viduṣān turīyan tat param mahāḥ |
Agastyo nāma devarśir vedavedāṅgapāragaḥ | sarvasiddhā-
ntasārajño brahmāṇandadayātmakah | cacārāt bhuta hetūni
tīrtthāny āyatanāni ca | śailāraṇyā pagāmukhyān saryān
janapadān api | teṣu teṣv akhilāñ jantūn ajñānatimira॒vṛtān |
śiśnodaraparān dṛṣṭvā cintayām āsa tān prati | etc.

F. 2b:—iti brahmāṇḍapurāṇe Hayagrīvāgastyasamvāde
lalitākhyāne prathamoddhyāyah ||

F. 9b:—iti śrībrahmāṇḍottare Haya° ... trītyoddhyāyah ||

F. 35:—iti śrībrahmāṇḍottare ... vaivāhikotsavo nāma
caturdaśoddhyāyah ||

It ends:—ākhyātam etad avadātaguṇāḥ paṭhantas sam-
patpradāyakam apākṛtasarvaduhkhām | vijñānadīptikalikām
lalitām maheśīm āśadya te catasa¹ vahanti sadābhītrptim ||
|| iti śrimatbrahmāṇḍapurāṇottare Hayagrīvāgastyasamvāde
lalitākhyāne mantrasādhanaprakārakathanān nāma catu-
strīmśoddhyāyah || śrimahādevyai namah || || samāptaś cā-
yatanakhaṇḍaḥ || hariḥ om || śubham astu ||

70.

WHISH No. 70.

Size: $9\frac{3}{8} \times 1\frac{5}{8}$ in., (1) + 89 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

A manual of rites and prayers connected with the worship of Rudra. The title seems to be *Rudravidhi*. It

¹ The metre requires only two short syllables. Read te vata?

includes the *Pañcāṅgarudranyāsa* of *Bodhāyana* (ff. 30b—33b), and gives (ff. 45—88) the Prayoga for each Mantra of the Rudrānuvākas of Taittirīya-saṃhitā IV, 5 (*Namakā-nuvākās*). It is incomplete, as it does not contain the Prayoga for the *Camakānuvākās* (Taitt.-saṃh. IV, 7), which we should expect after the *Namakānuvākās*. (See the quotation below.) An entry by Mr. Whish says: "This volume contains the Atirudraprayōgam; being an extract of the Bhāshyam of the Yajurvēdah."

It begins:—atha śrīrudravidhiḥ | tatra tāvad upayukte tu viniyogādikāñ cintyate | viniyogo nāmābhisaṃbandhaḥ | sarvāṅgāṅgi bhāvarūpaḥ ekasyaiva mantrasya vidhibalād anekeṣu karmmasv amgatvām yasmin karmmaṇi yadāṅga-bhāvām bhajate tadā tasmin karmmaṇi viniyogo jñeyah | evañ ca yady api caramāyām iṣṭakāyām juhotity ādibhi(r) brāhmaṇavākyair agnicayane carameṣṭakāyām ekādaśabhi rudrānuvākair homo vihita iti homākhye karmmaṇi am-gatvām rudrānuvākānām | etc.

F. 15:—atha mahārudra-āhutisamṛkhyā | F. 20:—athāti-rudrāhutisamṛkhyā | F. 30 b:—iti sthaṇḍilakuṇḍamāṇḍa-panirmāṇādividhiḥ || atha Bodhāyanoktapañcāṅgarudran-yāsavidhiḥ | F. 33 b:—iti pañcāṅgarudranyāsaḥ || atha rudrā-bhiṣekavidhiḥ |

F. 45:—atha taittirīyaśākhānusāreṇa namakānuvākāḥ pradarśyante namasterunya namo hiranyaśabāhave namaḥ sahāmānetyādayaḥ¹ camakānuvākā agnāviṣṇū² jyaiṣṭhyam³ ity ādaya ekādaśa atha namake cāntaravākyānām aprayo-gaḥ Bhāskarādīvinirdiṣṭakāmyadṛṣṭyābhidhāsyate |

F. 88:—iti namakeṣu namo rudrebhya⁴ ity asya prayogaḥ | iti namakaprayoga ekādaśonuvākāḥ (*sic*) || atha pūrvo-keṣu dakṣine yatnā nirūpyate |

F. 88b:—itidakṣine yatnā | atra nyūnatiriktoktapratyavāya-jihirṣyā | staumi stāmberamādhiśacarmmanirmittavāsasam ||

¹ See Taitt. Saṃh. IV, 5, 1 seqq. Read *namas te rudra . . . namas sahamānāyetyādayaḥ*.

² Taitt. Saṃh. IV, 7, 1.

³ Taitt. Saṃh. IV, 7, 2.

⁴ Taitt. Saṃh. IV, 5, 11, 2.

It ends:—anavarata dhīraddhvāna gambhīragharghara galabhadphūtkārabhinnagahvara | guṇārājīvi (read guṇārājīva?) rājamāna dharādhareśa kanyākākāntisāṃkrānta (read kanyākāntisāṃkrānta?) nijakalebaraikadeśa | akhilajagadadhīśa rānta (read śānta?) maheśa namas te namas te | sṛigurucaraṇāravindābhyañ namah || om | śubham astu.

71.

WHISH No. 71.

Size: $18\frac{1}{8} \times 2\frac{1}{8}$ in., (2) + 201 + (5) leaves, from 12 to 15 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish signed ‘Tellicherry December 1828’. The Pramāthin year (see below) immediately preceding 1828 is A. D. 1819/20, but the MS. looks older, and may have been written A. D. 1759/60, possibly A. D. 1699/1700.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha, very small, sometimes difficult to read.

The *Mahābhāratasaṅgraha*, by *Maheśvara*. Mr. Whish describes it as ‘the Sangraha-Bhāratam of Mahēswarah; compleat in eighteen Parvas’. There are really only 17 Parvas, which are made up in the following way: Parvans I—IX correspond to the usual Parvans of the *Mahābhārata*, then follow:

X Gadā-Parvan,

XI Sauptika-Parvan,

XII Aiśika-Parvan,

XIII—XVII Āśvamedhika to Svargārohaṇika Parvans.

The Strī, Śānti, and Anuśāsana Parvans are not represented. See A. Holtzmann, *Das Mahābhārata*, II, 1 seq., III, 46 seq. R. v. Roth, *Verzeichnis Indischer Handschriften der Kgl. Univ. Bibl. Tübingen*, p. 23.

It begins:—śuklāṃbaradharam viṣṇum śāśivarnañ caturbhujam | prasannavadanān dhyāyet sarvavighnopāśāntaye | śrīmān paurāṇikas sūtaḥ kadācid raumaharṣināḥ | ugraśravā nāma punyam naimiśāranyam āgamat | varttamāne śaunakasya satre dvādaśavārsike | tatrāśinān munīn sarvān prāṇamat samprahṛṣṭadhiḥ | kathāś citrā śrotukāmā munayas

sūtanandanam | paripapraccha tān sa¹ tān papracchus sa
 ca kauśalam | abhinandya samāśināś tam āhus samśritā-
 sanam | kuta āyāsi ko deśas tvayā carita ity api | vīprān
 sa prāha suprītān tatrāgacchan yadrcchayā | sarpasatram
 yatra rājā cakrā janamejanaḥ (*sic*) | yā vaiśampāyanāt tatra
 śuśrāva janamejayah | kathās tā Vyāsakathitās tv a[u]śrauṣam
 bhāratāśritāḥ | parārddhyāni parikramya tīrtthāny āyatānāni
 ca | s[y]amantapañcakan nāma tan deśam gatavān ahaṇi |
 kurūṇām pāṇḍavānān ca sarveśān ca mahībhṛtām | bhavatām
 vividhau (?) tasmād didṛkṣur aham āgataḥ | śrotum kim
 icchathety uktā munayas sūtam abrūvan | pārikṣitena
 Vyāsoktā yā vaiśampāyanāc chrutāḥ | tāḥ kathā śrotum
 icchāmo mahābhāratasamjñitāḥ | etc.

F. 2:—iti śrīmahābhāratasamgrahe Maheśvarakṛte sam-
 bhavaparvaṇi vaidodamakacaritan nāma prathamoddhyāyah ||

F. 10b:—iti śrīmahābhāratasamgrahe duṣyantacaritan
 nāma aṣṭamoddhyāyah ||

F. 21b:—iti śrīmahābhāratasamgrahe bakavadho nāma
 pañcadaśoddhyāyah ||

F. 26:—iti śribhāratasamgrahe pañcendropākhyānan
 nāma aṣṭādaśoddhyāyah ||

F. 32 (end of the Ist Parvan):—iti śrīmahābhārat-
 samgrahe sambhavaparvaṇi mandapālacaritan nāma pañca-
 vimśoddhyāyah ||

F. 44 (end of the IInd Parvan):—iti . . . sabhāparvaṇi
 Pāṇḍavadyūtaraparājayo nāma aṣṭamoddhyāyah || śrīkrīṣṇāya
 namaḥ || sabhāparva samāptam | hariḥ om | hariḥ om ||

F. 54:—iti . . . āraṇyaparvaṇi Nalacaritasamāptir nnāma
 aṣṭamoddhyāyah ||

F. 81b (end of the IIIrd Parvan):—iti . . . āraṇyaparvaṇi
 aranīharaṇan nāma dvāttrīmśoddhyāyah ||

F. 95 (end of the IVth Parvan):—iti . . . virāṭaparvaṇi
 uttarābhīmanyuvivāho nāma daśamoddhyāyah || śrīkrīṣṇāya
 namaḥ || virāṭaparvam samāptam ||

F. 104 (end of the Vth Parvan):—iti . . . udyogaparvaṇi
 rathasamkhyāmbopākhyānan nāma daśamoddhyāyah ||

¹ Doubtful reading. Read tam papracchus te?

F. 110b (end of the VIth Parvan):—iti . . . bhīṣmaparvaṇi
bhīṣmaśaratālpaśayana nāma saptadaśoddhyāyah ॥

F. 146 (end of the VIIth Parvan):—iti . . . droṇaparvaṇi
droṇavadho nāma aṣṭādaśoddhyāyah ॥ śrīkrṣṇāya namaḥ ॥
droṇaparvam samāptam ॥

F. 160 (end of the VIIIth Parvan):—iti . . . karṇaparvaṇi
karṇavadho nāma ekādaśoddhyāyah ॥ . . . karṇaparva
samāptam ॥

F. 169b (end of the IXth Parvan):—iti . . . śalyaparvaṇi
saptamoddhyāyah ॥ . . . śalyaparvam samāptam ॥

F. 173b (end of the Xth Parvan):—iti . . . gadāparvaṇi
tritīyoddhyāyah । gadāparvam samāptam ॥

F. 176 (XIth Parvan):—iti . . . sauptikaparvaṇi pratha-
moddhyāyah ॥

F. 178 (end of the XIIth Parvan):—iti . . . aiśikaparvam
samāptam ॥ hariḥ om śubham astu ॥

F. 190b (end of the XIIIth Parvan):—iti . . . āśvame-
dhikaparvaṇi daśamoddhyāyah ॥ . . . āśvamedhikam samā-
ptam ॥

F. 194b (XIVth Parvan):—iti . . . āśramavāsike parvaṇi
caturthoddhyāyah ॥

F. 197 (XVth Parvan):—iti . . . mausalaparvaṇi dvitiyo-
ddhyāyah ॥

F. 198b (XVIth Parvan):—iti . . . mahāprasthānike par-
vaṇi prathamoddhyāyah ॥

It ends (f. 201):—iti śrīmahābhāratasamgrahe svargāro-
haṇike parvaṇi dvitiyoddhyāyah ॥ śrīkrṣṇāya namaḥ । sītā-
lakṣmaṇabharataśatrughnahanumatsametaśrīrāmacandrāya
namaḥ ॥ śrī - umāpataye namaḥ ॥ hariḥ om । śubham
astu śrīgurubhyo namaḥ । karakṛtam aparādhām kṣantum
arhanti santah ॥ pramāthināmasamjñāyām śaradi prāpnū-
vaty api । cāpam hampse dakṣiṇākhyāyane pakṣe site tathā ।
aṣṭāvimśākhyake hy anhi somavāsarasamāyute । svātitāra-
samāyukte daśamīyām minalagnake । śravaṇāt sarvapāpa-
ghnah paṭhanān muktidām śubham । lekhanāt śrīpradām
sammyak mahābhāratasamgraham । Rāmakṛṣṇasya putreṇa
Raghunāthena dhīmatā । rāmabhaktena viduṣā likhitam
bhadrām astu vah ॥ kṛṣṇāya vāsudevāya devakīnandanāya

ca | rukminīsatyabhāmābhyaṁ sevitāya namo namah | śrī-
gurubhyo namah ||

72.

WHISH No. 72.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., (1) + 106 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated December 1828. The MS. may be about 50 years older.

Character: Grantha. The leaves are numbered by letters: ka (= 1), kha, ga . . . ha, la, kṣa (= 35), kya (= 36), khya . . . kṣya (= 70), kra (= 71), khra . . . lra (= 104), kṣra (= 105). This foliation begins from the second leaf.

The *Brhatsamhitā* of *Varāhamihira*, or the *Varāhasaṁhitā*, with a Commentary (*Samhitāvivṛti*) by *Bhaṭṭotpala*. A fragment only, extending from III, 1 to XXVI, 8.

It begins:—athādityacāro vyākhyāyate | āśleśārddhā(d)
dakṣinām uttaram ayanām raver ddhaniṣṭhādyam nūnām
kadācid āśid yenoktam pūrvasāstreṣu raver ādityasya
āśleśārddhā(d) dakṣinām ayanām tathā dhaniṣṭhādyam
uttaram ayanām, etc.

F. 8:—iti Bhaṭṭolpalaviracitāyām samhitāvivṛ ** ditya-
cāras tr̄tīyoddhyāyah |

F. 51:—iti Bhaṭṭolpalaviracitāyām samhitāvivritaū
śukracāro navamoddhyāyah ||

It ends:—dantair nnāgā gohayādyāś ca lomnā hemnā
bhūpās sikthakena dvijādyām tadvaśa *** *** ** (blank)
śeṣadravyāṇy ātmarūpasthitā[nā]ni nāgā hastināḥ dantair
hanti dentaiḥ romnā gohayānyām go (sic) ||

73.

WHISH No. 73.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 155 + 39 + 30 + (1) leaves, 7 or 8 lines
on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated ‘Tellicherry December 1828’.
The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Rgveda-Pratiśākhya*, by Śaunaka, the text (ff. 1—33), followed by the text together with a Commentary, called *Pārṣadavrtti* (ff. 34—155). This MS. and its relation to the MSS. of Uvaṭa's Commentary used by Professor Max Müller in his edition and translation of the *Rgveda-Pratiśākhya* have been fully discussed by Prof. Eggeling. See *Rig-Veda-Pratiśakhya*, das älteste Lehrbuch der vedischen Phonetik. Sanskrittext mit Übersetzung und Anmerkungen herausg. von Max Müller (Leipzig 1869), Einleitung, pp. 22—32. As Prof. Eggeling states, the name of Uvaṭa is not mentioned in this Commentary, which differs considerably from Uvaṭa's Commentary as known to us, and probably contains an older and more authentic interpretation of the *Pratiśākhya*, than that of Uvaṭa (*l. c.*, p. 23 seq.). A complete collation of the text given by this MS., and an edition of this Commentary would be very desirable, though the MS. is unfortunately incomplete. The text breaks off after XVI, 52 in Prof. Max Müller's edition, while the Commentary only reaches to the end of the tenth Paṭala.

The text begins:—aṣṭau samānākṣarāṇy āditas tataś catvāri sandhyakṣarāṇi । ete svarā iparo dirghavat plonusvāro vyañjanam vā svaro vā । etc.

The text ends (f. 33b):—ā yaḥ paprau viśvāsāñ ca tā ṛcōtra nidaśanam ॥ 52 ॥ gāyatrī purauṣṇik catuṣpādam manye dvādaśa ॥ iti chandovicitau prathama āditoṣṭādaśa-paṭalah ॥ harih om ॥

The Commentary begins (f. 34):—aṣṭau samānākṣarāṇy āditah varṇasamāmnāyasyāditoṣṭākṣarāṇi samānākṣarasam-jñāni veditavyāni । etc.

It ends (f. 155):—iti pā(rṣa)davṛttau kramapāṭalan nāma dvādaśam samāptam ॥ śrīguru° etc.

(2)

Short treatises, a kind of Appendices to the *Pratiśākhya*, on the *Rgveda-Samhitā*, viz.,

- (1) the *Rksarvaśamānam* by *Nāgadeva*, son of *Yajñanārāyaṇa* (ff. 1—5);
- (2) the *Rgvilāṅghyalakṣaṇa* by the same author (ff. 5—8b);
- (3) The title of this tract (ff. 9—15) is not given;
- (4) *Padāntadīpiṇī* (ff. 15—17);
- (5) *Trisandhālakṣaṇa* (f. 17);
- (6) *Rksamkhyā* (ff. 17b—18);
- (7) *Avaraṇadīpa* (f. 18);
- (8) *Nāntasamgraha*, or *Nāntalakṣana*, by *Śeṣanārāyaṇa* (ff. 19—21 b);
- (9) *Tāntalakṣana*, or *Tapara*, or *Tāntasamgraha* (f. 22);
- (10) *Naparavyākhāna*, a Commentary on No. 8 (ff. 23—35);
- (11) *Taparatīkā*, a Commentary on No. 9 (ff. 35—39).¹

The first treatise begins:—pranamya pranatābhīṣṭapradā-tāram patim śriyāḥ | bahvṛcānām subodhāya śam[m]ānam kriyate laghu | visarjanīya akārapūrvako ghoṣavatparah | vyañjanasprīkechhasaparo lupyate saṃhitākṣaṇe | yeṣu varṇakramāt tāni pravakṣyāmi padāny aham | nānāpadatvam amgyānām (read imgyānām?) pūrvabhāgah tv ava[t]grahah | nimittām grhyate yat tat padam evātra lakṣaṇe | prathamāś ca dvitīyāś ca hitvā vargyāś trayā[h]s trayāḥ | antasthāś ca hakūraś ca ghoṣavantah prakīrttitāḥ | iti paribhāṣāḥ etc.

It ends (f. 5):—Yajñanārāyaṇākhyasya yajvanaḥ priyasū-nunā śamānam sādhu savyākhyām Nāgadevena nirmmitam | iti ṛksarvaśamānam samāptam |

Then the *Vilaṅghyalakṣaṇa* begins:—hariḥ om | śuddha-sphatikasamkāśam puṇḍarīkanivāsinam | dātāram sarvavidyānām hayagrīvam upāsmahe | Yajñanārāyaṇāt sūrer utpannas somayājinah | Nāgadevo vadisvāmi vilimghyāni padāny aham | etc.

It ends (f. 8b):—proktam yathā tathā vāpi prityā bā-lakaloktivat | mayoktāny ṛgvilāṅghyāni varṇakramata eva tu | vilamghyalakṣaṇaślokā aṣṭāṣaṣṭir udīritāḥ | vilamghyalakṣaṇām samāptam |

¹ Compare the similar treatises on the Black Yajur Veda, No. 25 (a).

The next treatise begins (f. 9):—ṛtvig yajñeṣu kam viśvam devyā vṛttapurohitau | devam yastho hotrśabdo ṛtvikśabdo ṛkāravat | marutān tvāraracchevas samudrasyeva varmmaṇā | asyendretthā sato viṣṇuh | pūrveṣu mahimā bhavet | etc.

It (?) ends (f. 15):—atrā tadvahethe ye devāso ati vāyo ūti devānām itva vellām varjam ||

Then begins the Padāntadipinī:—hariḥ om | bhūteśopi prasādārtthī yasyābhūtipurāntakah | kārunyanidhaye tasmai gaṇādhipataye namaḥ | 1 | maniṣiteṣu sarveṣu bhāsatān nas sarasvatī | viśvaprakāśinī śāśvat kumudeṣy iva kaumudi | 2 | ṛgvedapāṭhe Śākalyadṛṣṭe tadvartmanā kṛtim | padāntadipinīn nāmnā karomy artthānubandhinīm | 3 | ... ālocya Śaunakaproktām pratiśākhyām prayatnataḥ | vivṛṇomy atimūḍhopi mūḍhānugrahakāmkṣayā | 5 |

It ends (f. 17):—teṣu koṣṭhesu gaṇite padajātē varātakaiḥ pademgyoṣmāntamānān nirṇayo bhavati ddhruvām | śabdāḥ padā bhadhā bhūyad iti sarvām sumāngalam ||

Then begins the Trisandhālakṣaṇa:—hariḥ om | trisandhālakṣaṇām | vargam vadet kaścana tañ ca sarve pādām dvitīyasya sa cāpi sarve | sarve punaḥ pūrvavad eva vargam kramām dvitīyasya vadet sa te ca | etc.

It ends (f. 17b):—trisandhālakṣaṇām samāptam ||

This is followed by the two small treatises, the Rksamkhyā, ending on f. 18:—ṛksamkhyā samāptā | hariḥ om ||, and the Avarṇadīpa, which begins:—gurum guṇābdhin nikhilāptavāṇmayām prāṇamya samsārasamudratārakam | padādyavarṇāvagamāya vacm(y) ṛcām avarṇadīpākhyam ahām sulakṣaṇām ||

Then follow the Nāntasamgraha, and the Tāntasamgraha, (ff. 19—22 b), and Commentaries on these two treatises (ff. 23—39).

F. 19 begins:—prāṇamya garudārūḍham harin nīlābhrasannibhaṁ | Śeṣanārāyaṇākhyena lakṣaṇām kriyate mayā | etc. F. 21 b:—iti nāntasamgrahas samāptah ||

F. 22 b:—ūsyam (?) evan natāntakhyām lakṣaṇām samudritam | iti taparam samāptam | F. 35:—naparavyākhyānam samāptam || F. 39:—iti tapari(read tapara)ṭīkā samāptā ||

(3)

Some more treatises of the same kind, viz.

- (1) *Paribhāṣā* (?) (f. 1);
- (2) *Avarṇilakṣaṇa* (ff. 1—3);
- (3) *Āvarṇilakṣaṇa* (f. 3);
- (4) *Avarṇivyākhyāna*, a Commentary on No. 2 (ff. 3b—24); and
- (5) *Āvarṇivyākhyāna*, a Commentary on No. 3 (ff. 24—30b).

Compare the Saptalakṣaṇa above No. 25(a).

F. 1 begins:—gurum gunābdhin nikhilāptavāñmayam praṇamya samsārasamudratārakam | padādyavarṇāvagamāya vacmy rcām avarṇadīpākhyam aham sulakṣaṇam | etc. (like the ‘Avarṇadīpa’ above p. 96, l. 23). But it ends (on the same page):—iti paribhāṣā samāptā ||

F. 3:—āvarṇilakṣaṇam samāptam || śridakṣināmūrttaye namah ||

F. 3b:—āvarṇilakṣaṇam samāptam ||

F. 24:—āvarṇivyākhyānam samāptam ||

Then the Commentary on the Āvarṇilakṣaṇa begins:—ākārasamgrahavyākhyām svayam eva karoti ca | asmin lakṣaṇepi pratiṣṭikagrahaṇam sarvārttham sarvatra | etc.

It ends:—ākāradipadānān tu spaṣṭāya pratipāditam | yathāmati hr̥di prītyādhā(rā)m vidvajjanais sadā || hariḥ om || āvarṇivyākhyānam samāptam || śrimahātripurasundaryyai namo namah || ... śrimahādevyai namo namah ||

74.

WHISH No. 74.

Size: $12\frac{5}{8} \times 1\frac{5}{8}$ in., (2) + 256 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Smṛtimuktāphala*, by *Vaidyanātha Dikṣita* of the *Vādhūla* family; Pariccheda I: the *Varṇāśramadharmanirūpana*. See Burnell, Tanjore p. 134.

It begins:—śuklāṁbaradharāṁ viṣṇum śaśivarnañ catur-
bhujam | prasannavadanān dhyāyet sarvavighnopāśantaye ||
amke vihāriṇam anukṣaṇam adrijayāś tam kevalam kala-
bhām atbhutam āśrayāmaḥ | nityam ya eṣa bahubhir
nnijasevakānāṁ pratyūhapanjacakabalaḥ paritoṣam eti | pā-
rāvatīvidhimukhāvalisaudhapaikter mmāyāvihīnajanamā-
nasarājahamsam | yogeśvarair api vimṛṣya nijasvarūpā
vātī(read vāṇī?)śvari diśatu me vacasām samṛddhim | śara-
bham upaimi sādhu sevyam sadayaṁ kañicana devatāvi-
śeṣam | . . . daśakanṭharūpam vande daśasyandana nanda-
nāmi (read °syandanān namāmi?) | Vaidyanāthāddhvarinā-
madāśo Vādhūlavamśajah | smṛtimuktāphalan nāma kurute
sārasaṃgraham | uruvistaradharmmaśāstravārddher upalab-
dher mmahatā pariśrameṇa | śravaṇeṣu nidhīyatām kim
anyaiḥ smṛtimuktāphalam ekam eva satbhiḥ | kva nu vi-
śakalitan tu dharmmaśāstram kva ca punar ākalane mama
pravṛttih | sa(ka)lamatijuṣas tathāpi santas satatam idam
mama sāhasaṁ sahantām | tatrādau dharmmapramāṇāni
nirūpyante | Manuh | vedokhilo dharmmamūlam | etc.

F. 10b:—atha smṛtikartṛṇirūpaṇam | F. 11b:—atha
dharmmadeśāḥ | F. 21b:—atha sṛṣṭih | F. 36:—iti yaja-
nam | atha yājanān nirūpyate | F. 39:—ity addhyayanaṇam |
athāddhyāpanam | F. 63:—iti dānam | atha pātraniṇipā-
ṇam | F. 78b:—atha kṣatriyadharmaḥ ||

F. 86:—iti brāhmaṇāśraīṣṭhyam | atha jātivivekah |
F. 111:—iti yajñopavitanirmāṇādi | atha daṇḍadhāraṇam |
F. 149b:—iti snātakadharmaḥ | atha vivāhaḥ | F. 170:—
atha brāhmaṇādivivāhabhedāḥ | F. 195:—garbhīṇidharmaḥ |
F. 196b:—atha vidhvādharmaḥ | F. 201:—iti
strīdharmmāḥ | gṛhasthadharmaṁ āha Dakṣaḥ | F. 209b:—
atha yatidharmaḥ | F. 224b:—atha gurvādinirūpaṇam |
F. 245:—atha bhikṣācaryyā |

It ends:—Vyāsaḥ | mokṣāśramam yaś carate yathoktaṇ
śucis saṁ (read san) samkalpitabuddhiyuktah | anindhanam
jyotir iva praśāntam ya (read sa) brahmabhāvam śrūyate
(read śrayate) dvijatir iti^x | iti Vaidyanātha - Dikṣita-

^x See Mahābhārata XII, 192, 6.

viracite smṛtimuktāphale varṇāśramadharmaṇirūpaṇan
nāma prathamah pariċchedah || hariḥ om | śrīgurubhyo
namah ||

75.

WHISH No. 75.

Size: $11\frac{1}{2} \times 1\frac{5}{8}$ in., (1) + 79 leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1828.' The MS. may be about 50 years older.

Character: Grantha.

The *Gṛhyavṛtti*, a Commentary on the *Khādira-Gṛhyasūtra* or *Drāhyāyāna-Gṛhyasūtra* of the *Sāmaveda*, by *Rudraskandha*. It is incomplete, ending at the end of III, 4. For other MSS. of this work, see Burnell I. O. p. 56. See also Oldenberg, S. B. E. xxix, pp. 371 *seqq.*

It begins:—athāto gṛhyakarmmāṇi | athānantaram | kas-mād anantaran deva savitar ityādimantravacchākhāddhya-yanānantaram yattetta nādhitavedasya mantraparijñānāt | vakṣyamāneṣu vākyeṣu karmmānuṣṭhānayogyatayā pratipat-tum aśakyam atas tadanantaram iti gamyate | etc.

The first Paṭala ends (f. 36b):—pañcamah khaṇḍah || iti Rudraskandhakṛtāyām gṛhyavṛttau prathamah paṭalah ||

The IInd Paṭala (5 Khaṇḍas) ends f. 65.

It breaks off at the end of the 4th Khaṇḍa of the IIIrd Paṭala:—sthālipākasya pūrṇapātrām yathotsāhani-vṛtyartham | carutantraprakṛtir ayam homah || tritiyasya paṭalasya caturtthah khaṇḍah || navamīn daśamīn vānva-ṣṭakym || hariḥ om || śubham astu | etc.

76.

WHISH No. 76.

Size: $18\frac{5}{8} \times 2$ in., (1) + 132 + (1) leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.' The MS. may be about 50 or 80 years older.

Character: Grantha.

* Read with Ind. Off. MS.: yatonadhitavedasya mantrāparijñānāt.

Four Khaṇḍas of the *Sūtasamhitā* of the *Skanda-Purāna*, viz., the *Śivamāhātmyakhaṇḍa* in 13 Adhyāyas (ff. 1—24), the *Jñānayogakhaṇḍa* in 20 Adhyāyas (ff. 24—48 b), the *Muktikhaṇḍa* in 9 Adhyāyas (ff. 48 b—68 b), and 43 Adhyāyas and part of the 44th Adhyāya of the *Yajñavaibhavakhaṇḍa* (ff. 68 b—132 b).

It begins:—gurave sarvalokānām bhiṣaje bhavaroginām | nīdhaye sarvavidyānām | śrīdakṣiṇāmūrttaye namaḥ | aiśvarām paramatvatvam ādimaddhyāntavarjjitam | ādhāram sarvabhūtānām(a)nādhāram avikriyam|anantānandabodhānubunidhim atbhutavibhramam | amṛbikāpatim īśānam anīśam praṇamāmy aham || satrāvasāne munayo viśuddhahṛdaya bhr̥śam | naimiśīyā mahātmānam āgatam Romaharṣaṇam | dṛṣṭvā yathārhaṇ sampūjya prasannendriyamānasāḥ | pa-pracchus samhitām enām Sūtam paurāṇikottamam | evam prsto muniśreṣṭhaiḥ Sūtas sarvārtthadāyinam | mahādevam mahātmānan dhyātvā Vyāsañ ca bhaktitāḥ | samāhitamanā bhūtvā vilokya munisattamān | vaktum ārabhate Sūta(h) samhitām vedasammitām | śrī-Sūtaḥ | brāhmām purāṇam pratha-mam dvitīyam pātmam ucyate | tṛtīyam vaiśnavam proktam caturtham śaivam ucyate | tato bhāgavatam proktam bhaviṣyākhyān tataḥ param | saptaman nāradīyañ ca mārkkaṇdeyan tataḥ param | āgneyam navamam paścāt | brahmakaivarttam eva ca | tato laimgañ ca vārāhan tata skāndam anuttamam | vāmanākhyān tataḥ kaurmmam matsyan tatparam ucyate | gāruḍākhyān tataḥ proktam brahmāṇḍan tatparam viduh | granthatas tu caturllakṣam purāṇam munipungavāḥ | etc.

F. 24:—iti skānde purāṇe sūtasamhitāyām śivamāhātmya-khaṇḍe trayodaśoddhyāyah ||

F. 132:—iti yajñavaibhavakhaṇḍe tricatvārimśoddhyāyah || Sūtaḥ | athātās sampravakṣyāmi dravyaśuddhim samā-sataḥ | etc.

It breaks off (f. 132 b) in the middle of the 44th Adhyāya with the following words:—aśuddhyā[śu a]śuddhavat bhāti śarīrādes tu cetanāḥ | vyavahāre yathā candro niścalopi calaty api |

WHISH No. 77.

Size: $12\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 190 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

The *Ratnāpāṇa*, a Commentary, by *Kumārasvāmin*, son of *Mallinātha*, and younger brother of *Kolācalā Peddācārya* (?), on *Vidyānātha's Pratāparudra*, in 9 Pra-karaṇas. Cf. Burnell, Tanjore p. 56 sq., and Wilson-Mackenzie (1882) p. 161.

It begins:—kalyāṇāni karotu kaścana pumān arddhāṁ-gadantāvalo gaṇḍābhogavilolupān alīgaṇān karṇāñcalaiś cālāyan | yatpādāṁburuhāvalambāśaraṇāḥ pūrve pumāṁśas traya(s) trailokyasthitisargasamṝtividhau nirvighnasiddhodyamāḥ | vastukalyāṇādan diiyam astu nārīnarātmajam | svopajñām vāṁmayām yasya vihāragṝhavedikā | ** निम (read vāṁīm)¹ kāṇabhujiṁ ajīgaṇad avāśāsic ca vaiyyāsikim antas ta(n)tram aramsta pannagagavikumbhesu cājāgarat | vācām ācakalad rahasyam akhilam yaś cākṣapādasphurām lokebhūd yadupajñām eva viduśām saujanyajanyam yaśah | [s]triskandhaśāstrajaladhīm cūlukikurute sma yaḥ | tasya śrī-Mallinā-thasya tanayojani tādṝśah | kolacalapeddāyāryyah (read Kolācalā-Peddācāryah?) pramānapadavākyapāradīśvā yaḥ | vyākhyātanikhilaśāstraḥ prasaṅgakarttā ca sakalavidyāsu | tasyānujanmā tadanugrahāptavyānavadyo vinatāpanam-mraḥ | svāmī vipaścid vitanoti ṭikām pratāparudriyara-hasyabhettrīm | puṇyaślokagupoktiśāṇakaśanād uttejanālambhitam sañjagrāha rasādiratnanicayam vidyāvināthah purā | sohan tad vyavahārahetum adhunā kiñcit karomy āpaṇan tatrānugrahamūlyatobhilaśitam gr̄hantu dhanyā janāḥ | yady asti gūḍham akhilam śaktyā tat tat prakāśyate | nā-mūlam likhyate kiñcit nānapekṣitam ucyate | atha tatra-bhavān Vidyānāthanāmā mahākavir alamkāraśāstram ārabhamāṇah, etc.

¹ See Mallinātha's Introd. to his Comm. on the *Raghuvamśa*.

F. 46:—iti pratāparudravyākhyāne ratnāpaṇākhyāne kāvyasvarūpan nirūpaṇan nāma dvitīyam prakaraṇam ॥

F. 139:—pratāparudravyākhyāne ratnāpaṇākhyāne guṇan nirūpaṇan nāma ṣaṣṭhaprakaraṇam ।

It ends:—vistarabhīrubhir uparamyata iti sarvam avadātam ॥ iti pratāparudrīyavyākhyāne ratnāpaṇākhyāne miśrālamkāran nirūpaṇan nāma navamam prakaraṇam ॥ pratāparudrīyavyākhyānam samāptam ॥ śriguru°, etc.

78.

WHISH No. 78.

Size: $12\frac{1}{2} \times 1\frac{5}{8}$ in., 94 + 57 + 86 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Bhāṣyaratnaprabhā*, or gloss on Śaṅkara's Commentary to Bādarāyaṇa's *Vedānta-Sūtras*, by Govindānanda, with Notes (ff. 1—69). It is incomplete, containing only the portion corresponding to Vol. I, pp. 1—90 in the edition of the *Vedānta-Sūtras*, published in the *Bibliotheca Indica* (Calcutta 1863). In the margin of f. 1 the title '*Tātparyyabodhinī*' is given, and Mr. Whish states (f. 69): "Here ends the Tālparyyabōdhinī. This appears to be annotations on the Sūtra Bhāshyam of Sankara Āchāryyah". See below No. 93.

It begins:—yam iha kāruṇikam śaraṇam gato hy arisa-hodara āpa mahat padam । tam aham āśu harim varam āśraye janakajāmkaṁ ana(n)tasukhākṛtim । Vibhiṣaṇorisa-hodaropity anvayah (1) śrīgauryyā sakalārtthadan nijapadām-bhojena muktipradam praudham vighnavanam harantam anaghaśrīduṇḍitundāsinā vande carmmakapālikopakaraṇai(r) vairāgyasaukhyāt paran nāstīti pradiśantam antavidhuram śrīkāśikeśam śivam । pradiśantam upadiśantam । yatkr̥pālavamātreṇa mūko bhavati paṇḍitah । vedaśāstraśārīrāntām vāṇīm vīṇākarām bhaje । kāmākṣīdugdhabracurasurasu-

tanu · prajyabhojjātipūjyāśrīgaurīnāyakābhītprakaṭana · Śi-varāmāryya-labdha[y]ātmabodhaiḥ śīmat-Gopālagīrbhiḥ prakaṭitaparamādvaitabhāsās[t]mitāsyā · śīmat-Govindavāṇīca-raṇakamalago nirvītoham yathālīḥ i mokṣapuryyām śī-kāñcyām śīkāmākṣyā dattam pāyasaṁ devair api stutam prājyām sampūrṇam prakṛṣṭājyayuktam vā yat bhojyam anna(m) tenātipūjyāś Śivarāmayogināḥ kiñca śīvaś cāsau rāmaś ceti svanāmnā śīgaurīnāyakayor abhedam prakaṭayanti tebhyo gurubhyo labdha ātmabodho śīmat-Gopālasarasvatī-bhiḥ tair ity arthah Śāṅkaraṁ bhāṣyakṛtam pranamya Vyā-sam harīm sūtrakṛtañ ca kurve śībhāṣyatīrtthe parahāṁsatu-ṣṭyai vāgjālabandhacchidam abhyupāyam () atra bhāṣye, etc.

F. 20:—prathamavarnakam ॥

F. 32:—caturtthavarṇakam ॥ prathamasūtram samāptam ॥

It ends:—ātmāniścayāt ān maryyādāyām pramātrtvasya kalpitavēpi pratyakṣādiviśayāvādhāt prāmān(y)am iti bhā-vah ॥ om̄ rāmanāmnī pare dhāmni kṛtsnāmnāyasaman-vayah kāryyatātparyabādhena sādhitaś śuddhabuddha-ye ॥ śīgurubhyo namo namah, etc.

(2)

The *Bahvrcabrahmaṇopaniṣadvivaraṇa*, or *Aitareyopaniṣadbhāṣya*, i. e. the Commentary on the *Aitareya-Upaniṣad*, by Śāṅkara (fl. 70—94b). Printed in the *Bibliotheca Indica*, vol. VII, Calcutta 1850.

It begins (f. 70):—om̄ parisamāptam karmma sahāpara-brahmaviśayavijñānenaiśā karmmaṇo jñānasahitasya parā-gatir ukthavijñāna[sa]dvāreno[no]pasamhṛty etat (read °sam-hṛtītat?) satyam brahma prāṇākhyam etc.

It ends (f. 94b):—asmāt lokāt utkrammyāmuśmin loke sarvān kāmān āptvāṁṛtas samabhavas samabhavat ity upa-stam (?) iti śī-Govindabhaṇgavatpūjyapādaśīṣyasya śī-matparamahamsapariṇvājakācāryyasya śīmac - Chāṅkara-bhaṇgavataḥ kṛtau bahvrcabrahmaṇopaniṣadvivaraṇam sampūrṇam ॥ gurubhyo namah ॥ aitareyopaniṣatbhāṣyam sa-māptam ॥

² For dugdhapracura the metre requires — — . The Edition reads “dattadugdhapracurasuranuta”.

(3)

The *Kauśitaka*, or *Śāmbavya Grhyasūtra* (ff. 1—23). This is the MS. K. discussed by Prof. Oldenberg in his edition of the Śāṅkhāyana-Grhyasūtra. See Indische Studien, vol. XV, p. 4 seq.; Sacred Books of the East, vol. XXIX, p. 6 seq.

It begins:—utthāya prātar ācamyāhar aha svāddhyāyam adhīyitādyā no deva savitar iti dve, etc. (see Śāṅkhāyana-Grhyasūtra I, 4).

F. 12 b, 13:—iti kauśitakagrhye prathamoddhyāyah ॥

F. 19:—iti kauśitakagrhye dvitiyoddhyāyah ॥ śrīguru°... piṇḍapitṛyajñe aparāṇhe amāvāsyāyām, etc.

F. 21:—iti kauśitakagrhye piṇḍapitṛyajñavidhil ॥

The last chapter contains Mantras with accents (the udātta only being marked by the sign ~ placed on the top of the letters), beginning:—āyuṣyām varccasyām rāyāśpōṣam autbhidām | idām híranyām várccasvaj jaítrāyā viśatād mām ॥ 1 ॥ (See Mantrapāṭha, II, 8; Āśv. Grhy. III, 8, 21.)

It ends (f. 23):—priyām mā kuru devēṣu priyām mā brahmaṇe kuru | priyām viśvesu bhūtēṣu máyi dheihi rucārucām ॥ hariḥ om etc.

(4)

A metrical Commentary on the *Kauśitaka* or *Śāmbavya-Grhyasūtra* (ff. 24—57). See the preceding number.

It begins (f. 24 = f. 1):—natvā Kauśitakācāryyām Śāmbavyām sūtrakṛttamām | guhyan tadiyyām saṃkṣipya vyākhyāyai bahuvismṛtam | yathākramamām yathābodhamām pañcāddhyāyasamanvitām | vyākhyātām vṛttikārādyai śrautasmārttavacikṣanāih | utthāyoṣasy athāplutya sāndhyām karmma samāpya ca | kurvita nityām svāddhyāyam ārabhyādyān na (sic) ity a(r)thah ।

F. 43 b (= f. 20 b):—grhye kauśitakīyesmin etad uttarīyasammatā | vyākhyātā kārikārūpā pūrvāddhyāyasasañcitā (sic) ॥ hariḥ om | etc.

It ends (f. 57 = f. 34) with the description of funeral rites (the Ekoddiṣṭa Śrāddha begins f. 55 b):—dakṣināṛtthañ ca gurave dadyāt sviṣṭakṛtādy atha na (read ḵrdādyarthena?) śiṣṭakarmma samāpyāgnim upatiṣṭhec ca santramet || hariḥ om̄ etc.

(5)

The *Āśvalāyana-Gṛhyasūtra* (ff. 1—29).

It begins:—uktāni vaitāni(kāni) gṛhyāṇi vaksyāmaḥ, etc.

The first Adhyāya (21 Khaṇḍas) ends f. 12 b, the 2nd Adhyāya (10 Khaṇḍas) f. 17, the 3rd Adhyāya (9 Khandas) ends f. 22 b.

The fourth Adhyāya breaks off in the middle of the 12th Khaṇḍa (corresponding to IV, 8 in Stenzler's edition) with the words:—pātrām palāśena vapām juhuyād iti vijñāyate | (IV, 8, 18 Stenzler).

(6)

The *Sarvānuκramaṇī*, by *Kātyāyana*, divided into eight Aṣṭakas (ff. 30—54). Incomplete.

It begins:—agnin nava Madhuśchandā Vaiśvāmitro, etc.

It breaks off after Rv. X, 105:—triṣṭub antyādyā gāyatrī vā || 5 || ubhau bhūtām || śrīgurubhyo namaḥ || śrimahātri-purasundaryyai namaḥ || hariḥ om̄ śubham astu śrīgaṇādhipataye namaḥ ||

(7)

Lists of words, occurring in the *Rgveda-samhitā*, and offering certain difficulties with regard to Sandhi: apparently a kind of Pariśiṣṭa to the Prātiśākhya (ff. 55—86). In the margin of f. 55 it is wrongly described as 'Sarvānuκramaṇī'.

It begins (f. 55):—gaṇādhīpan namaskṛtya gurun devīḥ sarasvatīḥ | sandigdhacchedanāny ukta (read uktvā) vili-khyante padāny atha | ejante ca visargānte pade ci parato yataḥ | vigṛhyā tulyarūpā syāt samhitā tatra samśayah | ya rjṛā mahyam māmahe ko no mahyā aditaye yo vo mahyā abhiśantē sakhyāya bra ba bhra ūdhany ūrddhvā

ūṣuṇa ūtaye ubhā ūrūnanta dina bhūd ubhā u amśave
nakārānte makārānte parayoś ca tavargayoh ntanāde sāt
tulyarūpā samhitātrāpi samśayah | etc.

It ends (f. 86 b):—kanīyān | tvaṣṭā | avagra pañcadaśā |
satyam ūcuḥ | rūpakam | ahāḥ | avenat | raṇan | akṛṇvan |
sindhūn | atiṣṭhan | sukarmmāḥ | dharttāḥ | naḥ | avagra
caturdaśā | iti trīṇi | ṛbhur vibhvāḥ | ṛbhuḥ | agmata |
uta | agriyāḥ | vājāḥ | avagra daśā | iti dve | ānavātahā |
śrīr naye | gnas patnibhiḥ | daivena sindhubhiḥ | ye | rā-
jabhiḥ ||

79.

WHISH No. 79.

Size: $11\frac{7}{8} \times 1\frac{7}{8}$ in., (1) + 31 + 131 + (1) leaves, 8 or 9 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1829. The MS. may be about
50 years older.

Character: Grantha, except ff. 1—67 b (Parāśara-Smr̄ti I—IV) which
are in Malayalam.

(1)

The Śaṅkarācāryacarita, a Life of Śaṅkara, in 9 Adhyā-
yas.^x This seems to be another recension of the work
described under the same title by Burnell, Tanjore p. 96 seq.

It begins:—ganeśāya namas tasmai yatprasādavivasvatā |
pratyūhaddhvāntaviddhvamsaḥ kriyate bhaktakarmmaṇām |
madiyarasanāramge naṭaneṣu samutsukāḥ | eṣā sarasvatī
bhūyāt satām ānandadāyinī | samāśritapadāmbhojajanatā-
surapādapaḥ | etc.

It ends:—śrimac-Chaṅkaradeśikasya caritām stotram pra-
bodhapradan nirddagdhākhilapāpa(ca)nḍanavipinam sam-
kṣiptam etan narāḥ | ye śrunvanti pathanti cādarayutās
sañcintayanty anvahām te labdhvā bhuvi sampadañ ca
sakalām ante labhantemṛtam | iti Śaṅkarācāryyyacarite
deśikācāryyasāyujyapraptir nnāma navamoddhyāyah | hariḥ
om | ācāryyavilāsas samāptaḥ | om |

^x The author is *Gorindanātha*, according to Prof. Aufrecht.

(2)

The *Parāśarasmṛti* with the Commentary of *Mādhabavācārya*, in 12 Adhyāyas.

It begins:—Manuh | śrutim paśyanti munayah smaranti ca tathā smṛtim | tasmāt pramāṇam ubhayam pramitam bhūvi | yovamanyeta te tūbhe heyaśāstrāśrayo narah | sa sādhubhir bahiskāryyo nāstiko vedanindaka iti | Parāśara-smṛtāv asya (read asyām?) granthaklptir vivicyate | dve kānde dvādaśāddhyāye ślokā aṣṭonaṣṭatām | etc. (See edition of the *Parāśarasmṛti* in the *Bibliotheca Indica*, I, p. 12 seq.)

F. 46:—vedākṣaravacīreṇa śūdraś caṇḍālatām vrajet | iti | madyam bahuvidham . . . agamyā bhāginyādayah | spaṣṭam anyat | iti mahārajādhirājaparameśvaravaidikamārgapravarttakaśrīvīra - Bukkaṇabhpālasāmmrājyadhurandharasya Mādhavāmātyasya kṛte Pārāśarasmṛtivyākhyāyā Mādhaviyavyākhyāyās samgrahahe prathamoddhyāyah || śivāya namah ||

Adhyāya II ends f. 49, A. III f. 58b, A. IV f. 67b, A. V f. 70, A. VI f. 78b, A. VII f. 84b, A. VIII f. 93b, A. IX f. 99b, A. X f. 108, A. XI f. 119b.

Adhyāya XII ends (f. 131):—yathāddhyayanakarmmāṇi dharmmaśāstram idan tathā adhyetavyam prayatnena niyatam svargagāminā || iti śrimahārajādhirājaparameśvara-vaidikamārgapravarttakaśrīvīra-Bukkaṇa-Mādhavāmātyasya kṛtau Parāśarasmṛtivyākhyāyām Mādhaviyākhyāyām dvādaśāddhyāyah | karakṛtam aparādhām kṣantum arhantu santah || śrimahātripurasundaryai namo namah || hariḥ om ||

80.

WHISH No. 80.

Size: 12 $\frac{1}{4}$ × 1 $\frac{7}{8}$ in., (1) + 196 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1829.' The MS. may be about 50 years older.

Character: Grantha.

The *Haribhaktisudhodaya* from the *Nāradīya-Purāṇa*, with a Commentary, in 20 Adhyāyas.

It begins:—śuklāṁbaradharmaṁ viṣṇum śaśivarṇaṁ catur-
bhujam | prasannavadanam dhyāyet sarvavighnopāśantaye ||
gurave sarvalokānām bhiṣaje bhavaroginām | nidhaye sar-
vavidyānām śridakṣināmūrttaye namaḥ | yasya bhāvanayā
daityas tatāra bhavasāgaram | dustaran tad aham vande
nārasimham mahat param | sakalasañcitan duritasamptati-
śamanadvārakaprāriipsitaparisamāptiphalakaparadevatānu-
ddhyānalakṣaṇam maṅgalam anutīṣṭhati | ekaṁ yaj jana-
yatiti || ekaṁ yaj janayatiti | ekaṁ yaj janayaty anekatanu-
bhṛtsasyānny ajasram mitho bhinnākāraguṇāni kaiścid api
vā noptan na siktañ jalaiḥ | kālenāpi na jīryyate hutab-
bhujā no dahyate klidyate nātbhis tat sakalasya bijam
aniśam brahmābhiyan dhīmahi ||

F. 10b:—iti śriharibhaktisudhodaye savyākhyāne pratha-
moddhyāyah ||

F. 105b:—iti śriharibhaktisudhodaye mahāpurāne savyā-
khyāne ekādaśoddhyāyah ||

It ends:—Śaunakādin naimiśīyān brahmaśūnus tirodadhe ||
brahmaśūnur Nnāradāḥ || etan Nāradīyapurāṇaśravaṇaka-
thanayoh phalam āha ya idam iti | ya idam śruṇuyān
nityam haribhaktisudhodayam | kathayed vā sa pāpaughair
mmukto mokṣaḥ ca gacchati || Śaktyaddhyātmake tat asakṛt-
śravaṇādinoktasādhanadvārā mokṣas siddhyatīti sarva(m)
samañjasam || iti śriharibhaktisudhodaye mahāpurāne savyā-
khyāne vimśoddhyāyah || śrikṛṣṇāya namaḥ || etc.

81.

WHISH No. 81.

Size: $12\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 110 + 86 + (1) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated '5th January 1830 Tellicherry.'
The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Vedāntasāra*, or *Vedāntasāraprakaraṇa*, by *Sadā-*
nanda (ff. 1—17).

It begins:—on namo nṛsimhāya | akhandam saccidānan-dam avāñmanasagocaram | ātmānam akhilādhāram āśraye-bhīṣṭasiddhaye | artthatopy advayānandān ati[m]tadvaita-bhānataḥ | gurūn ārāddhya vedāntasāra(m) vakṣye yathā-mati | vedānto nāmopaniṣat pramāṇan tadupakārīṇī sāri-rakasūtrādīni ca | etc.

It ends (f. 17b):—vimuktaś ca vimucyate ity evam ādi śruteḥ || iti paramahāṁsaparivrājakaśāryya-Sadānandakṛtau vedāntasāraprakaraṇam samāptam || Śrīgurucaraṇāravindā-bhyān namo namah ||

(2)

The *Pañcadaśī*, or *Pañcadaśaprakaraṇa* (*Citrādīpa* etc.), by *Vidyāranya Tīrtha* (ff. 18—110).

See No. 58.

It begins (f. 18):—yathā citrapaṭe drṣṭam avasthānāñ catusṭayam | paramātmāni vijñeyan tathāvasthācatusṭayam | yathā dhauto ghaṭītaś ca lāñchito rañjitaḥ paṭaḥ () cidā-taryāmisiṣṭrātmā virāṭ cātmā tathocyate | etc.

F. 34:—iti Śrīparamahāṁsaparivrājakaśāryyaśri-Vidyā-ranyamunivaryaviracitam citradīpākhyam prakaraṇam sampūrṇam || Śrīlakṣmīnṛsimhāya namah ||

F. 56:—iti Śrīmatparamahāṁsaparivrājakaśāryya - śrī-Vidyāranyatīrtthamunivaryyeṇa viracitam kūṭasthadīpā-khyam prakaraṇam sampūrṇam ||

The *Dhyānadīpa* ends f. 65, the *Nāṭakadīpa* f. 66 b, the *Tattvaviveka* f. 70, the *Pañcabhūtviveka* or *Mahābhūtviveka* f. 76 b, the *Pañcakośaviveka* f. 79 b, the *Jīvadvaita* f. 85, the *Mahāvākyaviveka* f. 85 b, the *Brahmānanda* (in five *Adhyāyas*) f. 110.

It ends:—tatvamos samgatau satvaraṁ dvaitapāroksya-varjitam | viruddham | dasatyāgāt pūrvabodho pariṣyate(?) || hariḥ om | śrīgurubhyo namah ||

(3)

The *Pratyabhijñānaśākuntala*, or *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—yā sṛṣṭis sraṣṭur ādyā vahati | etc.

The Prākrit passages differ somewhat from our editions, and are followed by a Sanskrit version. The following are the two first speeches of the Naṭī:—ama iaṁ hmi | āryya iyam asmi | and:—suvihidampaoadāe amāmsa na kiṁ vi parihāvāimsidi | suvihitaprayogatayā āryyasya na kimapi parihāpayiṣyati |

F. 13 b:—iti pratyabhijñānaśākuntale prathamomkaḥ || The Vidūṣaka's speech at the beginning of the 2nd Act begins:—hā hadohmi | eamsa miaāśilamsa ramno vayamsa-bhāvena | hā hatosmi | etasya mrgayāśilasya rājño vayasya-bhāvena | aaṁ mioo aam varāho | etc.

The 2nd Act ends f. 23 b, the 3rd Act f. 33 b, the 4th Act f. 47, the 5th Act f. 57, the 6th Act f. 75.

It ends:—iti pratyabhijñānaśaku(nta)le saptamomkaḥ | hariḥ om || śrīguru°... || Śākuntalam samāptam |

82.

WHISH No. 82.

Size: 11 $\frac{1}{4}$ × 1 $\frac{3}{4}$ in., (1) + 89 [really 90, as 31 is double] + (1) leaves, 11 or 12 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 5th January 1830 Tellicherry.' The MS. was either written for Mr. Whish in the Virodhin year (see below) corresponding to A. D. 1829/30, or perhaps in A. D. 1769/70.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The Sāhityasarvasva, a Commentary on Kālidāsa's Abhijñānaśakuntala, by Śrinivāsacārya, son of Timmaya Ārya, of the Vaikhānasa family.

It begins:—lakṣmīm vas sutarān tanotu madhukṛlla-kṣmīmukhāṁbhoruho bhaktābhīṣṭavarapradānanipuṇāś Še-śādricūḍāmaṇih | ... Vaikhānasānvayapayodhimīgā(ni)kamūrtti śrikauśiko vijayate khalu Timmayākhyal | tasya putrosti vidyānām svayamvarapatir mmahān | anvarthanāmā vikh-yāta-Śrinivāsagunākaraḥ | (yam) Śrinivāsam akhilāgamasāra-sindhukumbhotbhavam budhajanāḥ parikīrttayanti | sohaṁ vicāryya bharatādimuniprapitam śāstram kavindraracitāni

ca nāṭakāni | nyāyam Phaṇindraphaṇitiñ ca kapiñjalañ
ca Kāṇḍatantram atha Jaiminīñ kṛtañ ca | tīkānta
(read tīkām karomi?) viduṣām paritoṣaṇāya Śākuntalasya
Phaṇīśailapateḥ prasādāt | vyākhyāne kalpite kiñcit nūtanān
nātra kutracit | pūrvasūribhir ukteṣu sārān uddhṛtyācamate
(read °badhyate?) | etām sajjanarañjanakṣamaguṇopetā-
maghām tīkām yatnavatā mayā viracitām, etc.

F.30:—iti śīramāṇa-Vemkaṭeśacaraṇāmbujasamārādhaka-Timmayāryyaputreṇa sakalakalāpakuśalena Vaikhāna(sa)kulāvatāmsena Śrīnivāsācāryyeṇa viracite praudhavedye sāhitya-sarvasvasamākhyāne Śākuntalāvyākhyāne prathamomkaḥ ||

It ends:—iti śīramāṇa-Vemkaṭeśacaraṇāmbujasamārādhaka-Timmayāryyaputreṇa sakalakalākālāpakuśalena Vai-khānasakulāvatāmsena Śrīnivāsācāryyeṇa viracite praudhavedye sāhityasarvasvasamākhyāne Śākuntalāvyākhyāne saptamomkaḥ || śīgurubhyo namah || ... ānandavallisameta-śrīcandrāmauleśvarasvāmisahāya || ... śākuntalāvyākhyānam samāptam ||

virodhisamjnām samprāpte hāyane mārgaśīrṣake | māsi hy āśleṣasamjnāyān tārakāyām kṛter(?)dine | titthau pañcamasamjnāyām Rāmakṛṣṇasya sūnunā Raghunāthena vi-duṣā likhitām bhadram astu vah || hariḥ om etc.

83.

WHISH No. 83.

Size: $19\frac{7}{8} \times 1\frac{3}{8}$ in., (5) + 174 + 2 + (4) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'August 1830 Tellicherry'. The MS. seems to be fairly old, 17th or 18th century.

Character: Grantha.

Injuries: The MS. has been damaged by insects on ff. 17—32 (f. 24 seriously), 34—37 (seriously), 43—45, 79—80, 102—106 (f. 103 seriously), 112—115, 150—154 (seriously), and 168—169.

The *Satāduṣaṇī*, by *Venkaṭanātha*, in 66 chapters. Mr. Whish describes it as the 'Xata-Dūzinī; or refutation

* For ca kapiñjalañ ca read Kapilasya tantram?

of the Uttara Mīmāṃsā'. According to Aufrecht CC. p. 630 (see Mitra-Bikaner p. 519; Hall p. 112) it is 'directed against the Sāṃkhya doctrine'. See also Hultzsch II, p. 145 sqq. (No. 1532).

It begins:—śrīmān Vemkaṭanāthāryyah kavitārkkikakesari | vedāntācāryyavaryyo me sannidhattām sadā hr̥di | samāhāras sāmnām pratipadam r̥cān dhāma yajuṣā(m) layaḥ pratyūhānām laharivitatir bodhajaladheḥ | kathādarappakṣubhyatkalikathakolāhalabhamā hara tvan tad dhvāntām hayavadanahelāhalahalah | idam prathamāsambhavatkumatijalakūlamkaṣā mṛṣāmataviṣānalajvalitajivajivātavah | kṣaranty amṛtam akṣayam yatipurandarasyoktayaś cirantana-sarasvaticikurabandhasairandhrikāḥ | prācīm upetya padavīm yatiṛājadṛṣṭām yat kiñcid anyad api vā matam āśrayantah | prājñā yathoditam idam śukavat pathantah pracchanna-bauddhavijaye parito yataddhvam | pādāhavesu nirbhettum vedamārgavidūṣakān | prayujyatām śaraśrenī niśītā śatadūṣanī | tatra tāvac chāstrārambhe | etc.

F. 3:—iti kavitārkkikasimhasya sarvatantrasvatansrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣanyām brahmaśabdavṛttyanupapattivādaḥ prathamāḥ ||

F. 38b:—iti śatadūṣanyām nirvišeṣaviṣayanirvikalpaka-bhamgavāda ekādaśāḥ ||

F. 64b:—iti śatadūṣanyām saṃvidanutpattidūṣanavāda ekavīṁśāḥ ||

F. 95:—iti . . . ātmādvaitabhāvaḥ ṣaṭtrimśāḥ ||

F. 128:—iti . . . vikalpāprāmāṇyabhamgoṣṭācatvārimśāḥ || *

It ends:—na cāsti saṃvāda iti darśitam iti || iti kavitārkkikasimhasya sarvatantrasvatansrasya śrīmad-Vemkaṭanāthasya vedāntācāryyasya kṛtiṣu śatadūṣanyām advaitimate sūtrasvārasya bhamgaḥ ṣaṭṣaṣṭitamāḥ || hariḥ om śrīmate vedāntagurave namāḥ śrīkavitārkkikasimhamahāgurave namāḥ ||

Then follow three pages, containing some fragment of a Vedāntic treatise, beginning:—jñānānandagunopetam jñānānandamayam mahaḥ | etc.

84.

WHISH No. 84A.

Size: $14 \times 1\frac{7}{8}$ in., (2) + 134 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Cadroor 1827'. The MS. may be about 50 years older.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga Parvan*, Adhyāyas 1—94.

It begins:—Vyāsam Vasiṣṭhanaptāram Śakteḥ pāutram akalmaṣam | Parāśarātmajam vande Śukatātan taponidhim | Janamejayaḥ | vritte vivāhe hrṣṭatmā yad uvāca Yudhiṣṭhirah | tat sarvam kathayasveha kṛtavanto yad uttarām | Vaiśampāyanāḥ | kṛ **** (blank) kurupravirās tathābhimanyor mmuditās sapakṣāḥ | viśrāmya catvāryy uṣasi pratitās sabhām virāṭasya tatobhijagmuḥ | etc.

F. 133 b:—ity udyogaparvanī trinavatitamodhyāyah || Vaiśam | tam bhuktavantam, etc. (v, 92 in Bombay edition).

It breaks off with the words:—sarvadhā hi mahābāho daivair api durutsahāḥ | prabhā (v, 92, 28 Bombay).

85.

WHISH No. 84B.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 208 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry August 1830'. The MS. is of the same date as No. 84.

Character: Grantha.

The *Mahābhārata*, Parvan v: The *Udyoga-Parvan*, Adhyāyas 41—198 (the end of the Parvan).

It begins:—Dhṛtarāṣṭrah | anuktam yadi te kiñcit vācā vidura vidyate | dharmmam śūrūṣate brūhi vicitrāṇi vibhāṣase | etc.

F. 77:—iti śrī-udyogaparvanī caturnnavatitamoddhyāyah || Vaiśam | vidurasya vaca śrutvā praśritam puruṣottamah | iti

hovāca bhagavan vacanam madhusūdanaḥ | śrīkrṣṇaḥ | yathā
brūyān mahāprājño, etc. (v, 93 Bombay).

It ends:—vādayanti sma saṃhr̄ṣṭas sahasraśataśo narāḥ ||
ity udyoge mahābhāratae śatasahasrikāyām saṃhitāyām
udyogaparvanī pāṇḍavayuddhasannāho nāmāṣṭānavatiśata-
tamoddhyāyah || mātṛkādoṣato vātha likhitur ddoṣatotha-
vā | nyūnātiriktaṃ granthas saṃśoddyas satbhīr añjasā ||
hariḥ om, etc.

86.

WHISH No. 85.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 81 + 16 + (2) leaves, 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Chandogamantrabrahmaṇabhbhāṣya*, a Commentary on the *Mantra-Brāhmaṇa* or *Mantra-Parvan* of the *Sāmaveda*, by *Sāyana*, in 2 chapters. This is MS. 'C', used by Dr. Heinrich Stönn̄er for his edition of the *Mantrabrahmaṇa* (Inaugural-Dissertation zur Erlangung der Doctorwürde), Halle a. S. 1901.

It begins:—praṇipatya gurūn ādyān vedavedārtthako-
vidān | yatprasādena jānanti pravaktum mādr̄ṣā api | sadā
samatvavaiśamyanirābādhvatvahetubhiḥ | ccha(read cchā)-
ndogyamantrabhāṣyam vai Guṇaviṣnor vidhāsyate | aham
padyaviśālārtthapramāvākyoptivīsvataḥ¹ | tathāpy āśraya-
saundaryyā(j) janomuṣmin prapaśyatu | aditenumanyasvety
ādi | yajustrayam pariṣecane viniyuktam adityādidevatākam
aditir devatā sāpi sarvatra karmmaṇy anujñānan dāsyati | etc.

F. 41b:—vedārtthasya prakāśena tamō hāddi vākaraḥ su-
sthirām anugṛihātu (*sic*) vidyātīrtthamaheśvaraḥ | śrimadṛā-
jarājaparameśvaravaidikamārgapravarttaka - śrivira - Bukka-
bhūpālaś(mrā)jjyadhurandharena Sāyaṇāryyaviracite Mā-
dhaviye vedārtth[y]aprakāśe sāmabrahmaṇabhbhāṣye mantra-
parvanī prathamoddhyāyah || yasya niśvasitā vedā, etc.

¹ Stönn̄er reads: yady api śastrārtthapramāvākyoptiviplavah.

It ends:—vedārtthasya prakāśena tamo hārdan nivāra-
yan | pūjyāmaś caturo vedān vidyātīrtthamuniśvaram || iti
śrimatrājādhirajapārameśvaravāaidikamārgapravarttakaśrīvi-
ra-Bukkabhlūpalasāmmrājyadurandhareṇa Sāyaṇācāryyeṇa
viracite Mādhaviye vedārtthaprakāśe cchandogamantra-
brāhmaṇabhbhāṣye mantraparvanī dvitīyapāṭhake saptamah
khaṇḍah | śrigurucaraṇā° etc.

(2)

The *Mantraparvan*, or *Mantrapāṭha*, or *Mantra-Brā-
hmaṇa* of the *Sāmaveda*, in 2 Pāṭalas, containing the
Mantras prescribed by the *Gobhila-Grhyasūtra*. See Dr.
Stönnner's Dissertation, p. xi.

It begins:—deva savitaḥ pra suva yajñam pra suva
yajñapatim bhagāya diyyo gandharvah ketapūḥ ketan nah
punātu vācaspatir vācan na svadatu, etc.

It ends:—pra nu vocañ cikituse janāyā (sic) mā gām anā-
gām adhitām (read aditīm?) vadhiṣṭa om utsṛjatā || man-
tra[m]parvanī dvitiyah pāṭha(h) samāptam || hariḥ | man-
trapāṭha samāptam ||

87.

WHISH No. 86.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 69 [really 68, as f. 68 is missing] leaves,
9 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha.

The *Mahābhārata*. Fragment of the *Drona-Parvan* (VII),
Adhyāyas 1—34.

It begins:—om Sañjayah | tam apratimasatvaujobalavīr-
yyaparākramam | hatan devavrataṁ śrutvā pāñcālena
śikhaṇdinā | etc.

F. 67:—iti dronaparvanī dvātrimśoddhyāyah || dvitīyopa-
hāras samāptaḥ ||

It breaks off in the middle of Adhyāya 34 with the
words:—śiśunaikena samare dviṣṭainyāni vai mayā | adya

drakṣyanti rājānah kālyamānāni sampaśah | Yudhiṣṭhirah |
 evan te bhāṣamāṇasya balam saubhadra varddhatām | ya-
 tvam utsahase bhettum droṇānikam su. See VII, 35,
 26—29.

88.

WHISH No. 87.

Size: $15 \times 2\frac{1}{4}$ in., (1) + 129 + (2) leaves, on an average 14 lines
 on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated '1829' and 'June 3rd 1831
 Tellicherry.' The MS. was probably written A. D. 1792. See No. 103.

Character: Grantha, very small.

The *Sivarahasya-Khaṇḍa*, from the *Śāṅkarasaṃhitā* of
 the *Skanda-Purāṇa*. Vol. I, containing the *Sambhava-
 Kāṇḍa* in 50 *Adhyāyas* (ff. 1—53), the *Āsura-Kāṇḍa* in
 15 *Adhyāyas* (ff. 53—74), the *Vīramāhendra-Kāṇḍa* in
 7 *Adhyāyas* (ff. 74—84b), and the *Yuddha-Kāṇḍa* in
 35 *Adhyāyas* (ff. 85—129b).

For Vol. II, see No. 103 (Whish No. 102).

It begins:—omkāranilayan devam gajavaktrañ catur-
 bhujam picāṇḍilam aham vande sarvavighnopasāntaye | . . .
 purā kāñcyāñ catu(r)vaktrah tatāpa paraman tapaḥ | sraṣṭu-
 kāmaḥ prajās sarvāḥ kṛpayā parameśituh | tasmin mahe-
 śacaraṇaparicaryyāparāyaṇe | munayah katicit punye sthitvā
 gārhasthya uttame | etc.

F. 1b:—om ity ādimahāpurāṇe śrīskānde śāṅkarasaṃ-
 hitāyām śivarahasyakhaṇḍe sambhavakāṇḍe sūtamunisam-
 vādo nāma prathamoddhīyāyah ||

F. 53:—om ity ādimahāpurāṇe śrīskānde śāṅkarasaṃ-
 hitāyām śivarahasyakhaṇḍe sambhavakāṇḍe pañcāśoddhīyā-
 yah || śivāya namah || hariḥ om sambhavakāṇḍas samāptah ||

F. 74:—om ity . . . śivarahasyakhaṇḍe āsurakāṇḍe pañca-
 daśoddhīyāyah || āsurakāṇḍas samāptah ||

F. 84b:—om ity . . . śivarahasyakhaṇḍe vīramāhendrakā-
 ḥe saptamoddhīyāyah || śrīsāṁbāya parabrahmaṇe namah ||
 on tat brahmārpanam | om śubham astu vīramāhendrakā-
 ḥe sāmāptah ||

It ends (f. 129b):—om ity ādimahāpurāṇe śrīskānde
śamkarasamhitāyāṁ śivarahasyakhaṇde yuddhakānde śūra-
patmasamhāro nāma pañcatr̄mśoddhyāyah || . . . yuddhakā-
ndas samāptah || yādr̄śam pustakan dr̄ṣṭvā | etc.

89.

WHISH No. 88.

Size: $11\frac{1}{2} \times 1\frac{1}{2}$ in., (2) + 84 + (15) + 108 + (6) leaves, 9 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS.
may be about 50 years older.

Character: Grantha.

(1)

The *Pratāparudrayaśobhūṣaṇa* (or *Pratāparudra*, or *Pratā-
parudriya*), by *Vidyānātha*. It is incomplete, ending at
the beginning of the chapter on *Arthālamkāras*.

It begins:—vidyākairavakaumudīm śrutiśirassimantacū-
ḍāmaṇin dārān patmabhuvas trilokajananīm vande girān
devatām | yatpādābjanamaskriyās sukṛtinām sārasvata-
prakriyābijanyāsabhuvo bhavanti kavitānāt̄yaikajīvātavah |

F. 8:—iti śrī-Vidyānāthakṛtau pratāparudrayaśobhūṣaṇe
alampkārāśāstre nāyakaprakaranām samāptam ||

F. 84:—iti Vidyānāthakṛtau virarudrayaśobhūṣaṇe śa-
bdālamkāraprakaranām || athārtthālamkārah |

It breaks off (f. 84b) with the words:—upamānopame-
yasādhāraṇādharmmasādṛśyapratipratipādakānām prayoge
pūrnā | See f. 74b in the lithographed edition of the *Pratā-
parudriya* (published at Poona 1849, Śake 1771).

(2)

The *Śivārcanaśiromani*, a manual of Śaiva worship, by
Brahmānandanātha, a pupil of *Lokānandanātha*, composed
by order of *Amṛtānandanātha* (complete?) in seven *Ullāsas*.

It begins:—santi śreyāmsy anekāni janānām yatprasā-
dataḥ | mātāmgavadaṇam vande devīm tripurasundarīm |
yasya svātmāvabodhodayavigatamahāmohagādhāndhakārās
sanmārgan darśayantah khalu caraṇajuṣām santi cānte
vasantaḥ | satyam brahmaṇeti dehādy akhilam idam asad
veti śāntāvadanta śrī-Lokānandanātham guruvaraṁ anīśam
bhāvaye sāmbāmūrttim | . . . Amṛtānandanāthasya niyogaṭ
tasya dhīmatali | śrī-Brahmānandanāthoḥam hitāyālpā-
dhiyām api | śrī-Lokānandanāthasya śiṣyavargapurogamaḥ |
tantrāny ālokya sarvāṇi kulārṇavamukhāni ca | ārabhe vi-
staram karttum śivārcanaśiromaṇīm | śāntās santas sami-
kṣyaitat santu santuṣṭamānasāḥ | sādhako rajaṇituryayyāme
vibuddhvā cāvaśyakam kṛtvā hastau pādau ca prakṣalyā-
camya | svāsane samupaviṣya pūjāmūrtter nnirmmālyam
visarjjya prakṣalya | etc.

F. 15:—iti śrī-Lokānandanāthaśiṣyena Brahmānanda-
nāthena viracite śivārcanaśiromaṇau prathamollāsaḥ ||

The 2nd Ullāsa ends f. 30b, the 3rd Ullāsa f. 45, the
4th U. f. 60, the 5th U. f. 82, the 6th U. f. 98b.

It ends (or breaks off with?):—ehy ehi vāruṇi devi mama
siddhim kuru priye | apavitram parityajya sādhake siddhim
arpaya | sarvapātramaye devi sudhārūpe namostu te |

90.

WHISH No. 89.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., 97 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830.' The MS.
may be about 50 years older.

Character: Grantha.

The *Adhikaranaratnamālā*, by *Bhāratītīrtha*, incomplete.
Printed under the title *Vyāsādhikaraṇamālā* at the end of
vol. II of P. Rāma Nārāyaṇa Vidyāratna's edition of the
Vedānta-Sūtras (Bibliotheca Indica, 1863).

It begins:—prāṇamya paramātmānam vidyātīrthasvarū-
piṇam | Vayyāsikī (read Vaiyāsiki) nyāyamālā ślokais sam-
grhyate sphuṭam | prāriipsitasya granthasyāvighne(na) pa-

risamāptaye | pracayagamanāya śiṣṭācāraparipālanāya ca[ra]
viśiṣṭeṣṭadevatātavam̄ gurumūrttyupādhiyuktamanaskṛtya
(read °am̄ namaskṛtya) grantham pratijānīte pranāmyeti
Vyāsena proktā Vaiyyāsikī | etc.

F. 3b:—tatra śāstrasya prathamam̄ sūtram̄ || athāto brahmajijñāsā || prathamādhikaraṇam̄ āracaya(ti), etc.

F. 12:—prathamasyāddhyāyasya prathamah̄ pādah̄ | vā-
sudevāya namaḥ || sarvatra siddhopadesat̄ ||

Ff. 28b, 29:—iti śrīmatparamahāmāparivrājakaśā(r)yya-
Bhāratitīrthapraṇītāyām adhikaraṇaratnamālāyām pratha-
māddhyāyasya caturththapādah̄ ||

It breaks off after the 7th Adhikaraṇa in Adhyāya IV,
Pāda 2 with the following words:—saptamā + ti + jñasya
vāgādaya svavahetau līnāḥ | parethavā agnim̄ vāg ity
ādiśāstrāt svavahetuṣu tallaya(lī) | nadyabdhilayasāmyokter
vidvaddṛṣṭyā layah̄ pare | anyadṛṣṭiparam̄ śāstram̄ gniṁ vāg
ity udāhṛtam̄ tatvajñāni no vāgādayah̄ prāṇā vilīyamānāḥ
prātisikeṣu kāraṇeṣu vilīyante na tu mahātmani yatrāsyā
puruṣasya mṛtasyāsti vāg apy eti vātam̄ prāṇaś cakṣur
ādityam̄ ity ādi śruter iti prāpte brūmaḥ | tatvavido drṣṭyā
paramātmany eva paya. (See edition p. 72.)

91.

WHISH No. 90.

Size: $11\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 70 + 58 + (2) leaves, 9 or 10 lines on
a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'Tellicherry 1830'. The MS. may
be about 50 years older.

Character: Grantha.

(1)

The *Gṛhyapariśiṣṭa*, a compendium of domestic rites.
It is incomplete, and the name of the author is not
mentioned.

Amongst the authorities quoted are Śātyāyani (ff. 6, 65),
Rāṇāyana Muni (f. 24b), Śālihotra Muni (f. 51b), Rauruki
(f. 66 b), and Śaunaka (ff. 66 b, 70).

The following are some of the ceremonies described in this work:

śaucavidhi (f. 1), mṛttikāsnānavidhi (f. 2), sandhyopāsanavi° (f. 3 b), brahmayañnavi° (f. 4 b), pratisarabandhavi° (f. 6 b), aṅkurārpañnavi° (f. 7 b), puṇyāhavi° (f. 8 b), udakaśāntivi° (f. 9), rudrasamhitāyah kalpa (f. 13), mahābhisekavi° (f. 13), śatābhisekavi° (f. 14), parjanyasūktavi° (f. 15), arkavivāhavi° (f. 15 b), agnivivāha (f. 17 b), gṛhaśāntivi° (f. 18), aṅkurasya vidhi (f. 22 b), apamṛtyuñjaya (f. 25 b), āyurhomasya lakṣaṇa (f. 27 b), gṛhārcanavi° (f. 32), aghamarṣaṇasūkta (f. 36 b), garbhīñivi° (f. 40), vṛṣotsarjanavī° (f. 41), ekoddiṣṭavi° (f. 42), nāndimukhaśrāddha (f. 44), pindapitravyajñnavi° (f. 45 b), kṛcchravī° (f. 56 b), cāndrāyaṇa (f. 58 b), sarpaśānti (f. 68).

It begins:—athātaś śaucavidhim vyākhyāsyāmo grāmād dūrataram gatvā yajñopavitam śirasi dakṣinakarne vā kṛtvā mṛttikā gṛnhāti kāṣṭham antarḍdhāya upaviśed, etc.

F. 6:—athātaś Śātyāyaniproktāni gṛhyāgniprāyaścittāni vyākhyāsyāmo, etc.

The 1st Prapāṭhaka (in 25 Khaṇḍas) ends f. 17 b.

F. 51b:—iti grhyapari(śiṣṭe) dvitīyaprapāṭhake ekonavimśah khaṇḍah ॥ athātas sampravakṣyāmi karmma prṣṭa- (read vṛṣṭi?) pradāyakam । Śālihotreṇa muninā prokta(m) lokahitāya ca ।

F. 61 (II, 40 begins):—athātas sampravakṣyāmi vivāham pipalasya tu । mārgaśīrṣe māghamāse vaiśākhe kṛtikipe vā । vivāha(m) kārayed evam pipalasya mahāphalam । vṛkṣadvayam praticyān tu maṇḍapam kārayec chubham । etc.

F. 65 b:—iti grhyapariśiṣṭe kārikāyām Śātyāyaniproktasarvāriṣṭaśānti ॥

F. 66 b:—iti grhyapariśiṣṭe kārikāyām Raurukiṇā viracitavidhurāgnisandhānam ॥

F. 70:—iti Śaunakoktasarppaśāntis samāptā ॥ sarpaśānti-homamantrah । etc.

It breaks off (f. 70 b) with the words:—kāyāntarārjijitan doṣam kālarūpi vyapohatu svāhā । suryāyedam ॥ om ॥

(2)

The *Sārarahasyacāturvarṇakramavibhāga*, a treatise on civil law, extracted from *Vaidyanātha Dikṣita's* work (*Smṛtimuktāphala?*).

It begins:—gurubhyo namah ! abhiṣekādiguṇayuktasya nṛpasya prajāpālanan dharmmaḥ ! tac ca duṣṭanigraham antareṇa na saṁbhavati ! duṣṭaparijñānaḥ ca na vyavahārena vineti vyavahāradarśanam aharahaḥ karttavya(m) ity uktam () vyavahārān nṛpaḥ [] paśyet sabhyaiḥ parivṛtonvaham iti ! sa ca vyavahāraḥ kidrśaḥ ! etc.

F. 10b:—iti vyavahāramātraprakaraṇam !

It ends:—ātmasamīpam netavyaḥ mocaniya ity artthaḥ ! evaṁ cāturvarṇakramā vicāryyaḥ ! iti Vaidyanāthadikṣiti-yoddhṛtasārarahasyacāturvarṇakramavibhāgas samāptah ! śrīgurubhyo namah ! ūbhām astu !

92.

WHISH No. 91.

Size: $15\frac{3}{8} \times 1\frac{1}{8}$ in., (2) + 172 + 50 + (3) + 2 + (1) leaves, 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1831. In the colophon, containing the date, 'Svabhānu' seems to be meant for 'Subhānu'. The Subhānu year immediately preceding 1831 is A. D. 1823/24, but the MS. was probably written in A. D. 1763/64.

Scribe: Vemkuśī, a lady of Śekharipattana (?)

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsādarśana*, by *Khaṇḍadeva Miśra*, a pupil of *Viśvesvara*, Adhyāyas I—VI, and XI—XII. Our MS. begins with the first Sūtra of Jaimini, while the MSS. described by Hall p. 179; Aufrecht, Oxford p. 353; Burnell, Tanjore p. 83b; Ind. Off. IV, pp. 704 seqq.; and Mitra, Notices, vol. VII, p. 271 (No. 2521) begin with the second Pāda of the first Adhyāya.

It begins:— om Viśveśvaraṁ gurun natvā Khaṇḍadevas satām mude | tanute tatprasādena saṃkṣiptām bhāṭṭadīpikām || iha khalu nikhilapumartthān artthasādhanau dharmmādharmmau sāṃgopāṅgavedāddhyayanaikasama-dhigamyau tac ca vicāram antareṇa na bhāvyāyālam iti tatpradarśanāya paramakāruṇiko bhagavāñ Jaiminir ācāryyas sakalavidyopakāridharmmamīmā(m)sām athāto dharmajjīvāsety ārabhya vidyate vānyakālatvād yathā yājyā sampraiṣa ityantais sūtrair bañca(read °ḥ pañcā?)dhikaraṇagarbhitām ṣoḍaśalakṣaṇīm abhyarhitām vidyām prakaṭīcakāra | adhikaraṇan tu vedavat ṣaḍamgām | yad āhuḥ viṣayo viśayaś caiva pūrvapakṣas tathottaram | samgatiś ceti pañcāmgaṁ prāñcodhikaraṇam viduḥ iti prayojanañ ceti **** (blank) samgatiप्रसांगादिभेदत् bahuvidhā | tatredam ādyam adhikaraṇam athāto dharmmajīvāsā | (I, 1, 1.)

F. 18b:—iti śrī-Khaṇḍadevaviracitāyām bhāṭṭadīpikāyām prathamasyāddhyāyasya caturthah pādaḥ || addhyāyāś ca sampūrṇaḥ ||

The 2nd Adhyāya ends f. 38, the 3rd Adhyāya f. 98, the 4th A. f. 120, the 5th A. f. 138b, the 6th A. f. 172.

Then begins the 11th Adhyāya (with a new foliation).

The 12th Adhyāya begins f. 27b.

It ends (f. 50) with the explanation of the Sūtras XII, 4, 41 sqq.:—prabhutvāt || prasamgāt brāhmaṇasyaivārtvijyam uta trayāṇām api varṇāṇām iti cintāyām . . . brāhmaṇasyaivārtvijyam iti siddham | tad evan nirūpitau dvādaśabhir addhyāyair ddharmmādharmmau || iti śrī-Khaṇḍadevamiśraviracitāyām bhāṭṭadīpikāyām dvādaśasyāddhyāyasya caturthah pādaḥ || addhyāyāś ca samāptaḥ || harīḥ om ||

The scribe's colophon:—ambhomuksamaye svabhānu-śāradi vṛkṣe kumāryyāhvaye (dutthe māsi kanyā, written underneath the last three words) citrābhe prathamā tithāv anasite pakṣe dine dyomaṇeh | bhāṭṭaprākpadadīpikām samalikhac chri-Vemkuśā strī sudhī śrimacchekharipattanottamaśiroratnāyamāṇo cirāt || om ||

(2)

F. 50b contains the following eight stanzas, called *Brahmānubhavāṣṭaka*:— ātmavadhūjanakāṃkṣāśūnyo hy ātmatanūbhavakāṃkṣāśūnyaḥ | ātmaniketanakāṃkṣāśūnyas tuṣyati tuṣyati tuṣyaty eva | param eva paran nāparam evam prabalānubhavadyotitabuddhil | upasamsāram saṃprati hitvā hrṣyati hrṣyati hrṣyat eva | prakṛtipumaikye dṛṣyam sarvam sphurati carācararūpam viśvam | iti medhāvī jīvanmuktim gacchati gacchati gacchaty eva | tatvam asi śrutilaksyam vastu jñātvā soham soham itīvā | vāgvṛtter yyo lakṣyam kurvan dīvyati dīvyati dīvyaty eva | satyam jñānam Śuddham anantam brahmaivāham tad ahan tv eva | iti saṃskṛtabuddhi's sarvam paśyati paśyati paśyaty eva | ātmānātmavicāre sāddhye sādhanahino mūḍho jantuḥ | iha saṃsāre pārāvāre muhyati muhyati muhyaty eva | kim vā jñānam kim ivajñānam bhedo yasya na yāto jantoh | prajñānaśrutivिशयatvam syat iti vai manye manye manye | sārāśāraviveki dehi dehajñānam bhitvān(u)hāya | brahma-jūane yataste yady api duḥkhan naṣṭan naṣṭan naṣṭam | iti brahmānubhavāṣṭakam samāptam || om ||

(3)

Two leaves at the end of the volume contain Paradigms of Conjugation, beginning:—śapi | bhū sattāyām | edha vrddhau | dupacaś pāke | pacati pacata ity ādi | liṭi | pecitha | papaktha | etc., and ending:—luṇi acūcurat acūcurata | luṭi corayitety ādi | pāla rakṣaṇe arcca pūjāyām pūrvavat | luṇi ārcicat ārcicata |

93.

WHISH No. 92.

Size: 13 $\frac{1}{2}$ × 2 $\frac{1}{4}$ in., (2) + 248 + (2) leaves, from 12 to 14 lines on a page.

Material: Palm leaves.

* (rlloko dīvyati dīvyati) inserted, but crossed out.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

The *Bhāsyaratnaprabhā*, a Commentary on Śaṅkara's *Bhāṣya* on Bādarāyaṇa's *Vedānta-Sūtras*, by Govindānanda, a pupil of Gopāla Sarasvatī. The name of Govindānanda is given in the colophons at the end of I, 1; II, 2; 3; 4; IV, 4, while in the colophon at the end of the first Adhyāya Rāmānanda, the pupil of Govindānanda, is mentioned as the author of the work. In the Berlin MS. (described by Weber-Berlin I, p. 177) Pādas 3 & 4 are marked by 'Rāmānandi' in the margin. According to Hall p. 89 (see also p. 202) the real author of the work is Rāmānanda Sarasvatī, who dedicated his work to his Guru Govindānanda. But it seems, we have to distinguish between the original Bhāsyaratnaprabhā by Govindānanda (as printed in the edition of the Vedānta-Sūtras, Bibl. Ind.), and a Tippaṇī or brief notes on it, by Rāmānanda. (See Ind. Off. IV, p. 724.) Our MS. might be described as containing 'Rāmānanda's adnotated edition of Govindānanda's Bhāsyaratnaprabhā'. See also Aufrecht CC. p. 386, and above No. 78 (1).

It begins:— om śivāya parabrahmane namah | avighnam
 astu | śrīgurucaraṇāravindābhyaṁ namah | yam iha kāru-
 ṇikam śaraṇam gatopy arisahodara āpa mahat padam | tam
 aham āśu harim varam āśraye janakajāmkam anantasukhā-
 kṛtim | Vibhīṣaṇorisaḥodaropity anvayāḥ | śrīgauryyā nikhilā-
 rtthadān(read °dan) nijapadāmbhojena muktipradam prau-
 ḍham vighnavanam harantam anagham śrīdumḍhituṇḍasinā |
 vande, etc. . . . śrimat-Gopālagīrbhiḥ prakaṭitaparamādvaita-
 bhāsāsmiṭasya-śrimat-Govindavāṇīcaraṇākamalago nirvṛto-
 ham yathāliḥ | mokṣapuryyām śrīkāñcyām śrīkāmākṣi-
 dattam pāyasam devair api stutam prājyam sampūrṇam
 prakṛṣṭājyayuktam vā yat bhojyam annam tenātipūjyā |
 śrī-Śivarāmayogināḥ kiñca śivaś cāsau rāmaś ceti svanāmna
 śrīgaurināyakayoh abhedam prakaṭayanti tebhyo gurubhyo
 labdhātmabodho yaiḥ śrimat-Gopālasarasvatibhiḥ tair ity
 arthaḥ | śrī-Śaṅkaram bhāsyakṛtam praṇamya Vyāsaṁ

hariṁ sūtrakṛtañ ca kurve | śribhāṣyatīrtthe parahāṁsa-tuṣṭyai vākjalā(read 'jāla)bandhacchidam abhyupāyam | atra bhāṣye, etc. . . . aham brahma nirbhayam || om || iha khalu svāddhyāyoddhyeta(vya) iti, etc. See edition of the Vedāntasūtras, Bibl. Ind., p. 1 sq.

F.54.—śrīmatparamahāṁsaparivrājakācāryyaśrī-Govindā-nandabhadgavatkr̄tau śārīrakamīmāṁsakāvyaśāyām bhāṣyaratnaprabhāyām prathamāddhyāyasya prathamaḥ pādāḥ ||

I, 2 ends f. 64b, I, 3 f. 85b.

F. 100.—iti śrīparamahāṁsaparivrājakācāryyaśrī - Govindā-nandabhadgavacchiṣya - Rāmānandakr̄tau śārīrakamī-māṁsāvyaśāyām bhāṣyaratnaprabhābhidhāyām prathama-syāddhyāyasya caturthapādāḥ || addhyāyaś ca samāptah ||

II, 1 ends f. 118b, II, 2 f. 146b, II, 3 f. 166b, II, 4 f. 173b, III, 1 f. 179, III, 2 f. 189b, III, 3 f. 220, III, 4 f. 231, IV, 1 f. 237, IV, 2 f. 241, IV, 3 f. 245b.

It ends (f. 248b):—atoktadośośākyasya¹ esa hy eveti śāsanāt || iti śrīparamahāṁsaparivrājakācāryyaśrī - Govindā-nandabhadgavatkr̄tau bhāṣyaratnaprabhāyām caturthasyāddhyāyasya caturtthalī pādāḥ || addhyāyaś ca samāptah || om śivāya parabrahmaṇe namah !

94.

WHISH No. 93.

Size: $14\frac{1}{8} \times 1\frac{7}{8}$ in., (2) + 62 + 54 + 67 + (2) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Dvaidhasūtra*, a portion of *Bodhāyana's Śrautasūtra*, in 4 Praśnas. MS. No. 1571 in Mitra, Notices IV, p. 146 contains Praśnas 3, 4 and 5. But Burnell, Tanjore p. 20a only gives 4 Praśnas, like our MS. Cf. Mitra, Notices X, p. 266 (No. 4159).

It begins:—katham u khalūpavasatha iti vijāṇiyāt sandhya svid evopapādyātho *** *** *** (blank) lusandher

¹ Ed.: ato'tra dośośāṅkhyāḥ syād.

upapādanān nanu khalu sandhyāsūpāpādaya iva sarveśān
tv eva sandhyāsu ha smāha Bodhāyano yatraitad u pava-
tostam ita āditye purastāt candram ālohitī, etc.

F. 22:—dhenum vānaḍvāham vā dadyād iti Bo + nonyad
vai kathana iti Śālikih ॥ 33 ॥ iti dvaidhe prathamah pra-
śnah ॥ śrīmad-Υajñeśvarāya namah ॥ hariḥ om ॥ cāturmmā-
syāni vyākhyāsyāmas, etc.

F. 37 b:—pratijuhuyād iti Bo + no na pratijuhuyād iti
Śālikih ॥ 27 ॥ iti dvaidhe dvitiyah praśnah ॥ . . . athātogni-
kalpam vyākhyāsyāmah, etc.

F. 49 b:—kuryyād iti Bo + no na kuryyād iti Śālikih ॥ 21 ॥
dvaidhe trtiyah praśnas samāptaḥ ॥ . . . athāta iṣṭikalpam
vyākhyāsyāma sva hasmā + nel, etc.

It ends (f. 62 b):—nityāni ca dadyād iti Bodhāyana
etāny eveti Śālikir ety anye ceti Śālikih ॥ 18 ॥ dvaidhe
caturthah praśnah ॥ samāpto dvaidhah ॥ śrī-Kāṇvāya Bo-
dhāyanācā(ryā)ya namah ॥ śubham astu ॥

2—3.

Two fragments of the *Mahāgnisarvasva*, a Commentary
on the *Agnikalpasūtra*, *Dvaidhasūtra*, and *Karmāntasūtra*
of Bodhāyanā's *Śrautasūtra*, (by Vāsudeva Dīkṣita). I could
not find the author's name in the MS., but see Burnell I.O.
p. 27 sq., Hultzsch II, p. 74 (No 695). The Oxford MS.
Sansk. d. 13 contains a complete copy of the work in
19 Adhyāyas.

It begins:—Bodhāyanam praṇamyāgneḥ kalpasūtram
yathāmati । dvaidhakarmāntasūtrābhyaṁ saha vyākhyā-
syatetarāmp । agner anārabhyādhitatvād adhitānāñ ca pra-
kr̥tagāmitvadikṣādiṣu saṃbandhān darśapūrṇamāsayoś ca
dikṣādyabhāvāt jyotiṣṭomāṅgatāddhyavadvadhiyate dīkṣādi-
bhīr jyotiṣṭomāṅgam prasiddhan tatsaṃbandhognau bha-
vati, etc.

F. 19 b:—iti mahāgnisarvasve prathamoddhyāyah ॥

F. 28:—iti mahāgnisarvasve dvitiyoddhyāyah ॥ om ॥

F. 35 b:—atheṣṭakānām karaṇāni vakṣyāmah, etc.

F. 40:—atha gṛhapatyaciter iṣṭakāḥ ॥

It breaks off (f. 54) with the following words:—ādyentye
ca dīkṣādivaseṣu viṣṇukramavātsaprasamuccayaḥ maddhya-
divasesu vyatyāṣena iti Śālikimatam | sāgnicitye kratau
saṃvatsaran tisraḥ ṣaṭ dvādaśa vā dīkṣā iti dīkṣākalpa-
vyavasthitāḥ ekacarā didikṣākalpās tatra na bhavanti
tasmāt.

Then the second fragment (with a new foliation) begins
(f. 1):—cita śrayaddhvān tayā deva tayāṅgi + sīdateti |
agnikṣetrasya bahiḥ parita ucchritāś śarkarāḥ ... anuvyū-
hati || vyākhyātam gārhapatyacitau || mahāgnisarvasve sa-
ptamoddhyāyah ||

F. 12:—iti mahāgnisarvasve navamoddhyāyah ||

F. 42:—iti mahāgnisarvasve caturdaś[y]oddhyāyah ||

F. 58 b:—iti mahāgnisarvasve ṣodaśoddhyāyah ||

It breaks off (f. 67 b) with the words:—sruvāhutyo karaṇa
iti kuryyād iti Bodhāyano na kuryyād iti Śālikih atha
sruci caturgrīhitam grīhitvājyasya pūrṇām sruvañ juhoti
sapta te agna iti ājyasya pūrṇām iti punarvacanam catu-
rtthe sruve yathā sruk pūrṇā bhavati tathā prabhūtam
ānayatity eva.

95.

WHISH No. 94.

Size: $14\frac{1}{4} \times 1\frac{7}{8}$ in., (2) + 187 + (2) leaves, from 10 to 13 lines on
a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be 100
or even 150 years older.

Character: Grantha.

(1)

The *Paribhāṣārthaśaṃgraha*, a Commentary on the *Paribhāṣās* to Pāṇini's Grammatical Sūtras, by Vaidyanātha Śāstrin, the son of Ratnagiri Dīkṣita (ff. 1—55). See Hultzsch II, p. 122 (No. 1254, see also No. 1058). The arrangement of the *Paribhāṣās* is somewhat similar to that in Śiradeva's *Paribhāṣāvṛtti*. See The *Paribhāṣenduśekhara* ed. by F. Kielhorn, Part II, pp. 529—537

In Hultzsch I, p. 26 (No. 311) Siradeva is given as the author of a *Paribhāṣārthaśamgraha*.

It begins:—vijeyyānas sadā śambhur jjamgacchat girijāṁ mudā | sañcañcūrānah paśunā tantāntād vāggatiṇi mama | mūrttir yyasya hi Pāñiniḥ padamahābhāṣyapraban(d)dhā tathā vākyānām kṛd api svadharma¹ vitanute vāg yasya dāsyam sadā | śisyā yasya virodhivādimakutikuttākavāg-dhātiṅkās tasmai mātula-Rāmabhadramakhine bhūyo namo me bhavet || prāṇamya paraman devam bhavānipatim avayānam | kriyate Vaidyanāthena paribhāṣārthaśamgrahah || vyākhyānato viśeṣapratipattir nna hi sandehād alakṣaṇam² || vyākhyānataḥ vyākhyānād dhetupañcamyantād ādyāditvāt tasiḥ, etc.

Ff. 6 b, 7:—iti śrimad-Ratnagiridikṣitaputraśya Vaidyanāthaśastrīnah kṛtiṣu paribhāṣārthaśamgrahē prathamaśyāddhyāyasya prathamaḥ pādaḥ || ekayoganirddiṣṭānām saha vā pravṛttis saha vā nivṛttiḥ³ ||

Adhyāya I (in 4 Pādas) ends f. 14; A. II (in 4 Pādas) f. 17b; A. III (in 4 Pādas) f. 22; A. IV (4) f. 25b; A. V f. 26b; A. VI f. 34b; A. VII (4) f. 47b; A. VIII f. 49b.

Last Sūtra (f. 55):—pūrvan dhātus sādhanena yujyate paścād upasargeṇa⁴ ||

It ends (f. 55b):—iti ubhayathā bhāṣye vyavahāro drṣyate iti || 125 || iti śrimad-Ratnagiridikṣitaputra-Vaidyanāthaśastrīnah kṛtiṣu paribhāṣārthaśamgrahē nyāyamūlaparibhāṣā samāptā || hariḥ om || śrimatgurubhyo namah ||

(2)

The *Candrikā*, a Commentary on the *Paribhāṣārthaśamgraha*, by *Svayamprakāśānanda*, a pupil of *Advaitānanda Sarasvatī*. See Ind. Off. II, p. 180 sq. (Nos. 674, 675); Mitra-Bikaner, p. 269 (No. 573).

It begins (f. 56):—natvā gurupadadvandvam samsāra-jaladhiplavam | vyākaromi yathābuddhi paribhāṣārthaśamgraham | granthādau śiṣṭā mamgalam ācaranti, etc.

¹ For svadharma, the metre requires only two syllables (ु-).

² See *Paribhāṣenduśekhara*, P. 1.

³ See *Paribhāṣenduśekhara*, P. 17.

⁴ See *Paribhāṣenduśekhara*, ed. Kielhorn, II, p. 537.

F. 94b:—iti paribhāśārtthasamgraha vyākhyāne prathā-masyāddhyāyasya tritiyah pādah || sakṛt gatau vīpratiṣedhe yat bādhitam tat bādhitam eva ||

F. 95, Sūtra:—kaluṭ tu mūḍi khalarttheṣu vāsarūpa-vidhir nnāsti ||

F. 96b, Sūtra:—sāmpratikābhāve bhūtapūrvagatih ||

F. 99:—paribhāśārtthasamgrahavyākhyāne tritiyā-ddhyāyasya prathamah pādah || lakṣaṇapratipadoktayoh etc.

F. 113:—iti śrīparamahāṁsaparivrājākācāryyasarvata-ntrasvatantraśrimad-Advaitānanda-Sarasvatī-caraṇāravinda-bhṛmgāyamānasya śrīmat-Svayamprakāśānandasya kṛtau paribhāśārtthasamgrahavyākhyā(yā)ñ candrikāyām catu-rthasyāddhyāyasya caturtthah pādah || samāptaś cāddhyā-yah || grahanavatā prātipadikena tadantavidhis tāsti ||

Adhyāya VI ends f. 136; A. VIII ends f. 172.

Last Sūtra (f. 186):—pūrvan dhātus sādhane yujyate paścād upasargeṇa ||

It ends (f. 187):—ubhayatheti tathā ca bhāṣyakāravaca-naprāmāṇyāt sarvestasiddhir iti bhāvah || iti śrīparamahāṁ-saparivrājākācāryyasarvatantraśrimad-Advaitānanda-Sarasvatī-caraṇāravindabhr̥mgāyamānasya Svayamprakāśānandasya kṛtiḥ paribhāśārtthasamgrahavyākhyā candrikā sampūrṇā || hariḥ om ||

A later hand has written on f. 187b:—iti mīmāṁsā-śāstre pūrvamīmāṁsā sampūrṇā ||

96.

WHISH No. 95.

Size: $12\frac{3}{4} \times 1\frac{7}{8}$ in., (2) + 83 + 15 + (2) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Candrajñānāgamasamgraha* (Tantra) in 15 Pa-talas.

It begins:—śrīśivāḥ | athātas sampravakṣyāmi tripurā-
ṇḍasya lakṣaṇam | yad uktam pūrvam astītī śaktam aṇḍam
hiraṇmayam | astī bālārkakoṭyābhān tripurāṇḍam hiraṇ-
mayam | rathākāram mahad divyam samānānte tu sam-
sthitam | etc.

F. 1 marg.:—prathamapaṭalam | ṣaḍāmnāyalakṣaṇam |

Ff. 10b, 11:—iti candrajñānāgamasamgrahe purāṇḍala-
kṣaṇe ṣaḍāmnāyalakṣaṇam nāma prathamah paṭalah ||

Paṭala II (tripurāṇḍalakṣaṇe piṭhalakṣaṇam) ends f. 20b;
P. III (śrīpurāṇḍalakṣaṇe śrīcakralakṣaṇam) f. 41b; P. IV
(tripurāṇḍalakṣaṇe śrīcakrāntarāla devatāpratipādanam) f. 45;
P. V f. 49b; P. VI (śrīvidyāsandhyānūṣṭhānam) f. 50b;
P. VII (śrīvidyā[n]nyāsa) f. 52b; P. VIII (śrīvidyājapa-
kalpah) f. 55b; P. IX (pūjādeśakālanirūpaṇam) f. 57; P. X
(cakrārādhhanaphalam) f. 63; P. XI f. 67; P. XII f. 69;
P. XIII (śaktasamaya diksāvidhānam) f. 75; P. XIV (di-
kṣāvidhiḥ) f. 79.

It ends (f. 83b):—vidyāmantrarahasyajñasaṁbhogān mu-
ktim āpnuyāt || iti candrajñānāgamasamgrahe rahasye
mantrārtthapratipādanam nāma pañcadaśah paṭalah || harih
om || śrīparāmbāyai namah || śrīpūrṇānandanāthānte || harih
om || yādṛśam pustakan drṣṭvā, etc.

(2)

The *Kaulādarśatantra*, by *Viśvānandanātha*. See Auf-
reicht CC. s. vv. kauladarśana, kaulācāra, and kaulādarśa.

It begins:—natvā śrīgurupādukañ ca vaṭukam vāṇīñ ca
vighneśvaraṇi kāmeśan tripurām parām bhagavatīm devīm
śukaśyāmalām | vakṣye kaulikadhūrttaḍāṁbhikaśāṭhādinām
kulajñāni nāmācārasya ca lakṣaṇāni vilasat satkaulikānām
kramāt || kaulāgamatantrārtthān samṛhya śrikulārṇavā-
rtthāṁś ca | kaulādarśam kurute Viśvānando hitāya kaula-
vidām ||

It ends:—śrīmad-Viśvānandanāthapraṇītam kaulācārā-
śeṣadharma prakāśam | kaulādarśam kaulāśāstrānusāram
kaulācāryyās samyag ālokayantām || iti śrī-Viśvānandanā-
thaviracitakaulādarśatantram saṁpūrṇam || śrimahātripura-
sundaryyai namah || ūbhām astu |

97.

WHISH No. 96.

Size: $10\frac{1}{2} \times 1\frac{3}{4}$ in., (2) + 71 + (2) leaves, 7 or 8 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Grantha.

The *Prapañcasārasārasamgraha*, an abstract of Śaṅkara's *Prapañcasāra*. Incomplete. The author of the abstract is *Girvāṇendra Sarasvatī*, pupil of *Viśeṣvara Sarasvatī*, who was a pupil of *Amarendra Sarasvatī*, see Burnell, Tanjore, p. 207b; Stein-Jammu, p. 232.

It begins:—om agajānanapatmārkam gajānanam ahar-nniśamp | anekadantam bhaktānām ekadantam upāsmahe | on natvā śrī-Śaṅkarācāryyam Amarendrayatiśvaram | kurve prapañcasārasya sārasamgraham uttamam | tatra prapañcasāre yad yac Chamkarācāryyair uktam mantrayantraprāyogādi tat sarvam api sārataram eva tathāpīdānim manda-prajñāvatā vistaraśo jñātum anuṣṭhānañ (read °ātuñ) cā-sākyatvād atyantopakārakatvena yat sārabhūtan tad alpa-granthenaiva yathā [] sarvamantrayantratantrasāragraha-nam syāt tathā [] sarvatas sāram gṛhitvā mayā satsampradā-yasarvasvābhidhavyākhyānoktamārgena vakṣyate () tatra punaḥ prasamgāt tatra tatra mantrakalpāntare mantrasā-rakramadipikā Sanatkumāri[r]yyāśāradātilakamantradevatā-prakāśikādau yad yan mantrayantrādy uktam | tad api kiñcit kiñcid vakṣyate | tatra prapañcasāre [] prathaman tāvat kṣirābdhau, etc.

It breaks off with the following words:—evan dhyātvā nyaset | om hrīm am nārāyaṇañ jyotir aham parajyotiṣi juhomi hamssoham svāhā namaḥ hrīm ā 3 m.

98.

WHISH No. 97.

Size: $10\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 133 + (1) leaves, from 7 to 9 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Grantha.

(1)

The *Dakṣināmūrtisamhitā*, in 43 Paṭalas (ff. 1—111), described as a ‘Kaulasāstra’ by Mr. Whish.

It begins:—dvitīyena caturthena ṣaṣṭhenārkeṇa sundariḥ indreṇa candrakalayāvidyāṁ saṃbheda ca svaraīḥ | ṣaḍam-
gāni nnyajen mantriḥ hṛc chiraś ca śikhā(m) tathā | kavacan
netram astraī ca namaḥ svāhā krameṇa ca | vaṣaṭ vauṣad
astraī ca phaṭ ebbis saha vinyaset | etc.

F. 2:—iti śridakṣināmūrtisamhitāyāṁ ekākṣaralakṣmi-
pūjāvidhiḥ paṭalaḥ prathamaḥ ||

It ends (f. 111b):—tasya sāmvatsarī pūjā śrivid�ādhiṣṭhitā
bhavet || iti śridakṣināmūrtisamhitāyāṁ madanā(read da-
manā?)ropanānaimittikavidhānanā nāma tricatvāriṁśatpaṭa-
laḥ || iti dakṣināmūrtisamhitā sampūrṇā || śubham astu ||

(2)

The *Kumārasamhitā*, in 10 Adhyāyas (ff. 112—133), described as a ‘Kaulasāstra’ by Mr. Whish.

It begins (f. 112):—śrigurubhyo namaḥ | gurumūrttiḥ
ambikāṁ śrikṛṣṇam śrisāmbadakṣināmūrttim vande vinā-
yakam kām vāṇīm sundaramūrttim dharanīm śrisamastā-
yudhasampūrṇam ṣaṭbhujāñ cādayānvitam | adhastād vanitā-
kāram ādyam vande gajānanam | rañjitādrivare ramye
munivrṇdaniśevite | kalpadrumaiḥ parivṛte śikhare hemab-
hūṣite | ratnastambhasahasrais tu śobhite ratnamandape |
ratnasimhāsanārūḍhan devyā saha maheśvaram | draṣṭum
samāgato brahmā pranipatya kṛpānidhim | baddh[v]āñjali-
puṭo bhūtvā tuṣṭāva parameśvaram | brahmā | namaś
Śivāya devāya, etc.

F. 113b:—iti śrikumārasamhitāyāṁ sadāśivabrahmasaṃ-
vade vidyāganeśamantroddhāraṇā nāma prathamoddhyāyah |

F. 129:—iti śrivid�āgaṇapatikalpe rahasyāgame samgrā-
mavijayo nāma ḥaṭamoddhyāyah ||

It ends (f. 133):—kim atra bahunoktena sarvān kāmān
avāpnuyāt || iti śrikumārasamhitāyāṁ rahasyātirahasyan
nāma daśamoddhyāyah || śrigurubhyo namaḥ || etc.

99.

WHISH No. 98.

Size: $12\frac{3}{4} \times 1\frac{3}{4}$ in., 100 + 68 + 65 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

A Commentary on a *Manual of Śrauta Rites*, viz. New and Full Moon Sacrifices (darśapūrṇamāsau), Laying of the Fire (ādhāna), and Animal Sacrifice (paśubandha), according to the school of Āpastamba (ff. 1—100).

It begins:—athāto darśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotram hutvā darbheṣv āśino darbhān dhā-rayamāṇah patnyā saha prāṇān āyamya samkalpam karoti | darśena yakṣye | anunirvāpyaindravaimṛdhena saha pūrṇamāsena yakṣye | tena parameśvaraṁ prīṇayāni | darbhān nirasyāpa upaspr̄ṣya | vidyud asi + paimi | dvīḥ | apa upaspr̄ṣya | yakṣyamāṇopā upaspr̄ṣati tad idam sarvayajñeśūpasparśanam bhavati | etc.

F. 17 b:—prathamaḥ praśnas samāptaḥ || śrīkrṣṇāya namaḥ || dev[y]asya tvā+mādade | sphiyam ādāya | indrasya bāhur asi dakṣinas, etc.

F. 35 b:—dvitiyapraśnas samāptaḥ || idām eke pūrvam samānanti prāśitram eke prāśitrapātra upastiryya, etc.

F. 49 b:—trtiyah praśnas samāptaḥ || . . . atha yajamāno dakṣine vedyante dakṣinena padā caturo viṣṇukramān prācāḥ krāmaty uttarañ jyāyāṁsam | etc.

F. 56 b:—atha nakṣatrāṇi | etc.

F. 71:—hariḥ om || śubham astu || (71 b:) ādhānam trividham somapūrvam homapūrvam iṣṭipūrvañ ceti | etc.

F. 76 b:—hariḥ om || paśubandhaprayoga ucyate | prā-vṛtpaurṇamāsyām amāvāsyāyām vā prātar agnihotram hutvā, etc.

It ends (f. 100):—sarасvatī | idam havīḥ | sarasvān idam havīḥ | agnabhagī (read agnir?) idam havīḥ | devā ājyapā ity ādi sarvam samānam || hariḥ om etc.

(2)

Text of the Manual of Śrauta rites, on which the preceding work is the commentary (ff. 1—28).

It begins:—athāto darśśapūrṇamāsau vyākhyāsyāmaḥ | prātar agnihotram hutvā | darbhēṣṭ ā+patnyā saha prāṇān āyamya | darśena yakṣye | anunirvāp(y)aindravaimṛdhena saha paurnāmāsena yakṣye | vapanam | vidyud asi + paimi | dviḥ apa upasprṣya | asyām iṣṭyām addhvaryyutvām vrñīmahe | etc.

F. 17b:—caturtthāḥ praśnas samāptah || ādhānaprayoga ucyate | uktanakṣatreṣu brāhmaṇādayognīn ādadhīran | etc.

F. 23b:—paśubandhaprayoga ucyate | prāvṛtpaurṇamāsyām amāvāsyāyām vā (prā)tar agnihotram hutvā, etc.

F. 28:—ayan te yonir iti punar agnim samāropiyāgnyagāram prāpya mathitvāyatane nidhāya | upāvarohya | dhṛṣṭyādānādi samānam || hariḥ om || śubham astu ||

(3)

A Manual of Śrauta rites, viz. the Agniṣṭoma, according to the school of Āpastamba.

F. 28b begins:—prātar agnihotram hutvā prāṇān āyamya sampkalpam karoti | tripūrṣasomapīthavicchedaprāyaścittārttham aindrāgnam paśun daurbrāhmaṇyanirharāṇārttham āśvinam paśuṇ cāgniṣṭomiyasyopālabhyau kurvan somena yakṣye | jyotiṣṭomenāgniṣṭomena rathantarasāmnaikavimśati-dakṣiṇena tena parameśvaraṁ priṇayāni | vidyud asi + mi dviḥ | etc.

F. 48b:—patnīsamyajāntogniṣomiyas santiṣṭhate || hariḥ om || ye devā manojātā iti vrata�ati | āgniddhre havirddhāne vā yajamānañ jāgarayanti, etc.

It ends (f. 68):—vācaspataye brahmaṇa idam | tam agnim parityajya | sāyam agnihotram (ju)homī | dhṛṣṭyādānādi mārjani (?) nāntam kāle prātarhomas santiṣṭhate-gniṣṭomah || hariḥ om || etc.

(4)

A Commentary on the preceding work.

It begins:—om kratusampalpākale | hotā | ko yajñāḥ |

rtvijah | kā dakṣineti prativacanam brūyat | mahan me
voco bhargo me voce yaśo me voca stomam me vocaḥ kṛptim
me voce bhaktim me vocas sarvam me voca iti¹ japitvā | sa
vrto jaret | agniṣ te hotā, etc.

F. 28b:—ity āgneyakratu(h) samāptah || athoṣasyah | etc.

It ends (f. 65b):—vācaspatinetyādi | ilāntā santisthate |
ayāś cetyādi samsthājapas santisthategnīṣṭomogniṣṭomah² ||
hariḥ | om || śrīgurubhyo namah ||

100.

WHISH No. 99.

Size: 18½×17 in., 37 + 12 + 13 + 29 leaves, from 6 to 9 (in the last part from 10 to 13) lines on a page.

Material: Palm leaves.

Date: The Siddhārthin year in which the MS. was written (see below) may correspond to A. D. 1679—80 or A. D. 1739/40.

Scribe: Śeṣādri Sūri. See No. 34.

Character: Grantha.

(1)

The *Tarkaparibhāṣā*, by *Keśavamiśra* (ff. 1—30). See Ind. Off. IV, p. 605 sq.

It begins:—bālopi yo nyāyanaye praveśam alpena vāñchaty alasaśutena | samkṣipy yuktyanvitatarkkabhāṣā prakāṣyate tasya kṛte mayaiṣa | pramānaprameyasamśaya-prayojanadṛṣṭāntasiddhāntavayavatarkkanirṇayavādajalpa-vitanḍāhetvābhāṣacchalajātinigrahasthānānān tatvajñānān niśreyasādhigama iti nyāyasyādimam sūtram | asyārthaḥ | pramānādiśodaśapadārthānān tatvajñānān mokṣapraptir bhavatiti | etc.

It ends (f. 30):—etāvataiva bālavyutpattisiddheḥ | iti Keśavamiśrena viracitā tarkaparibhāṣā samāptā | yādrśam grantham ālokya, etc. . . . siddhārthyākhye tu varṣesmin bhāskare śīṁhasamsthite | likhitam paribhāṣākhyam grantham Śeṣādrisūriṇā ||

¹ Cf. Āp. Śraut. X, 1, 4.

² Cf. Āp. Śraut. XIII, 25, 10.

(2)

Fragment of the *Tarkabhāṣāprakāśikā*, a Commentary on *Keśavamīśra's Tarkaparibhāṣā*, by *Cinnambhaṭṭa*. (ff. 30b—37). See Aufrecht-Oxford, nr. 606. Burnell, Tanjore p. 112b.

It begins (f. 30b):—om sakṛṇ natvāpi yaṁ loko labhate śāntisampadah | sa nah pāyād apāyebhyah yogānanda-nṛkesari | cikīrṣitasya granthasya niṣpratyūhaparipūraṇāya śiṣṭācārapariprāptam viśiṣṭeṣṭadevatā[na]praṇāmam manasi nīdhāya cikīrṣitam pratijānīte bālopiti | etc.

It breaks off (f. 37) with the words:—lakṣye tv apy avarttanam asaṁbhavah | yathā gor ekaśaphatvam | kratv-antarvarttadhi (?).

(3)

The *Kārakavāda*, by *Jayarāma Bhaṭṭa Ācārya* (ff. 1—12).

It begins:—natvā viṣṇoh padāṁbhojañ Jayarāmas samāsataḥ | karoti kārakavyākhyām iha saṅkhyāvatām mudā | atra kāraṇakāni karttṛkarmmakaraṇasampradānā-pādānādhikaraṇāni ṣaṭ tatvañ ca na tat kriyānimittatvam caitrasya tāndulam pacatityādau, etc.

It ends (f. 12):—tatra saptamiti tat sūtrārtha ity adoṣah || iti śrī-Jayarāmabhaṭṭācāryyaviracita-kārakavādas samāptah || namas te śārade devi kāśmīrapuravānsini | tvām aham prārtthayiṣyāmi vidyādānan tu dehi me || hariḥ om ||

(4)

The *Vādaratnāvalī* (by *Rāma Śāstrin*), a fragment only (ff. 1—13). See Aufrecht CC. p. 562.

It begins:—kavitārkikikasiṇphāya kalyāṇaguṇaśaline śrīmate Vemkateśaya vedāntagurave namah avighnam astu | bhāṣyam yadābharaṇabhbhāṣitam eva jātam yatsūtaniṣvāsitam eva bhavanti vedāḥ | yadvajivāhavaca eva purāṇajālam tam śrīgiriśam anīśam śaraṇam bhajāmi || vāgdevatān namaskṛtya vādibālavinodinīm | vādaratnāvalīm kurmmas tarkkabhāṣānusāriṇīm | nanu granthādau maṅgalam avaśyam ācaranīyyam | etc.

It breaks off (f. 13) with the words:—atas tatkālavṛtti-bhāvatvam prāgabhāvatvam iti pūrvoktadosābhāvād iti sarvam sustham iti kāraṇatāvādaḥ ॥ nanu yumi mīśraṇā-mīśraṇayo.

(5)

A fragment of a work on Nyāya, possibly belonging to the Vādaratnāvalī (ff. 1—29).

It begins:—pratyakṣanirūpaṇānantaram upajīvyopajīvakabhāvasamgaṭyā anumānam nirūpayitum pratijānīte athetī athaśabda ānāntaryavacanāḥ pratyakṣanirūpaṇasyārtthād avadhitvam avagamyata iti ata eva siddhatvam api nirūpyata iti varttamānārtthakalaśaprayogeṇa cānumānanirūpaṇasya sāddhyatvalābhah evañ ca siddhasāddhyasamabhi-vyāhāre siddham sāddhyāyopayujyata iti nyāyena malinan te vapu snāyā ity atrevātrāpi pratyakṣānumānanirūpaṇayoh upajīvyopajīvakabhāvalābhah, etc.

It breaks off (f. 29) with the words:—niścitasāddhyavadvṛttatvāt asādhāraṇyāpattih iṣṭatvāt asādhāraṇasatprati-pakṣayor anityatādoṣatvavādinām prācām matenaital lakṣaṇād iti.

101.

WHICH No. 100.

Size: $16\frac{1}{4} \times 1\frac{3}{8}$ in., (1) + 70 (numbered as leaves 45—114) + 1 (odd leaf between ff. 81 and 82) + (1) leaves, from 6 to 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Grantha (one leaf between ff. 81 and 82 in Malayalan).

Injuries: The first two leaves are slightly damaged.

Fragment of a work (probably some Commentary) on Nyāya philosophy.

It begins (f. 45):—yat kimcit sāddhyaniṣṭhādheyatvāni rūpakādhikaraṇatvam vā ādye kevalānvayīti kevalānvayīsā-dhyaka ity artthāḥ avyāpē *** (broken) yatisāddhyaniṣṭheti dvitiyenāne(ne)ti vahnimān dhūmād ity ādau ādye dosāntaram āha kvacid iti viśiṣṭasattavān jāter ity ādau sattā-

niṣṭhādheyatvānirūpakatvasya sāmānyādau satvena tatra jātyadhikaraṇatvābhāvasya satvād iti bhāvah | etc.

F. 51:—iti pañcalakṣaṇarahaśyam || pāribhāśikam evety evakāreṇa yogānādaras sūcitaḥ, etc.

F. 72:—pragalbhīyalakṣaṇam āha sāddhyeti guṇānyatvaviśiṣṭasattvān jāter ity atra, etc.

F. 76:—miśralakṣaṇam eva pariṣkrtya darśayati keci(t) tv iti sajātyam sādrśyam, etc.

F. 85:—sārvabhaumalakṣaṇe samudāyapadādāne taddoṣāṇām alagnakatety āśayena, etc.

F. 102:—tipu^x | sattvān dravyatvād vahnimān dhūmād ity ādau tādṛśakūṭādhikaraṇajagadvṛttivasya, etc.

F. 106:—tipu^x | atra jalādirūpadravyam na svaśabdārtha | etc.

F. 111b:—tipu | tatra samavāyena guṇasāmānyābhāvasyotpatti kālāvacchedena, etc.

F. 112:—kecit tu vyāpya vṛttitvam kiñcid avacchinna-vṛttikabhinnatvam etc.

It ends (f. 114):—nanu pratiyogitāvacchedakaviśiṣṭajñānam nābhāvapratyakṣamātre hetuh idan tv ādinā abhāvapratyakṣe vyabhicārāt na tāvad abhāvapratyakṣaviśeṣe mānābhāvād ata āha višeṣaṇatāvacchedakaviśiṣṭeti višeṣye višeṣaṇam iti nyāyena nābhāvapratyakṣam ananubhavāt vivecitañ cedam ālokamañjaryyām asmābhīḥ || śrīgurubhyo namah ||

102.

WHISH No. 101.

Size: 14⁵/₈ × 17/₈ in., (2) + 19 + 147 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Gautamīya Dharmasāstra* in 3 Adhyāyas or 29 smaller subdivisions (called ‘Adhyāyas’ in the Commentary, and in Stenzler’s edition).

^x May be tipu.

It begins:—vedo dharmmamūla(m) tadvidāñ ca smṛti-sile, etc.

In I, 44 this MS. supports the reading srehu adopted by Stenzler from his Telugu MS. See 'The Institutes of Gautama', ed. by A. F. Stenzler, p. iv.

The first Adhyāya ends after the 9th chapter ('Adhyāya' 9 in Stenzler's ed.), f. 7:—ācāram prathamoddhyāyah ॥

The second Adhyāya ends after the 19th chapter ('Adhyāya' 19 in Stenzler's ed.), f. 13:—vyavahāran dvi[ti]-tiyodhyāyah ॥

Then follows the 20th chapter which is not found in Stenzler's edition.

It begins:—atha catuṣṣaṣṭiṣu yatanāsthāneṣu duḥkhāny anubhūya tatremāni lakṣaṇāni bhavanti, etc.

The chapter ends:—viśuddhail lakṣaṇair jjāyante dharmmasya dhāraṇād iti dharmmasya dhāraṇād iti ॥ 20 ॥

Chapters 21—29 correspond to Adhyāyas 20—28 in Stenzler's edition.

It ends:—iti dharmmo dharmmāḥ ॥ 29 ॥ prāyaścittam tṛtiyoddhyāyah ॥ karakṛtam aparādhām kṣantum arhanti santah (read sādhavaḥ?) ॥ kotikanniyāpradānañ ca kotigodānam eva ca | apūryyāma(read °yyamāṇa?) sahasrāṇān tatsamāḥ prātarāhutiḥ ॥ kotigodāvarīsnānam makarārke sitāsite | tat phalam samavāpnoti sāyamhomāvalokanāt | dāntam kṣantam jitakrodhām jitendriyam akalmaṣam | tam agryabrahmaṇam anye śeṣat (read manye śeṣāḥ) śūdrā iti smṛtaḥ ॥ yac caitanyam anasyūta (read anusyūtam?) jāgratsvapnasuṣuptiṣu | tad eva tvam idam [n]tatvam ito nāsty adhikam param ॥ śrīguru° . . . namo namah ॥

(2)

The *Mitākṣarā*, a Commentary on the *Gautamīya Dharmasāstra*, by *Haradattamiśra*. It is incomplete. The first Adhyāya (of the smaller subdivisions) is wanting, and at the end one leaf seems to be lost, containing the end of the Commentary.

It begins:—prāgupañcanayanāt¹ kāmacāravādapakṣah

¹ Read prāg upanayanāt.

āpatkālasyopānayanasya grahaṇam | ā ūdaśāt brāhmaṇa-syetyādi brahmačārītī līmgāt na hi nityakālāt prāk strīgamana-sya prasamgosti, etc.

The second chapter ends (f. 9):—Haradattamiśraviracitā(yām) mitākṣarākhyāyāmGautamadharmaśāstraṭīkāyān dvitiyoddhyāyah ॥

The I^{rst} Adhyāya (ācāram) ends f. 39.

End of the IInd and beginning of the IIIrd Adhyāya (f. 102b):—iti Haradattamiśraviracitāyām mitākṣarākhyāyām Gautamīyaṭīkāyām ekonavimśoddhyāyah ॥ atha catuṣṣaṭīsu yātanāsthāneśu du(h)khāny anubhūya tatremāni lakṣaṇāni bhavantīti karmmavipākāddhyāyasya vyākhyānan durllabham | etc.

It breaks off with the last but one Sūtra (28, 51 Stenzler):—yatoyam aprabhavo bhūtānām hiṃsānugraha-yogesu | prabhavaty asmād iti prabhavaḥ kāraṇam | (tathāha).

103.

WHISH No. 102.

Size: 15×2½ in., (1) + 160 (numbered 130 to 289 in continuation of No. 88 = Whish No. 87) + (2) leaves, about 18 lines on a page.

Material: Palm leaves.

Date: The MS. was written in the Paridhāvin year, corresponding to 967 of the Kollam era, or A. D. 1792.

Scribe: Subrahmaṇya.

Character: Grantha.

The Śivarahasyakāṇḍa from the Śaṅkarasaṃhitā of the Skanda-Purāṇa, continued from MS. Whish No. 87 (No. 88), and containing the Devakāṇḍa (ff. 130—141), Dakṣakāṇḍa (ff. 142—181), and the Upadeśakāṇḍa (ff. 182—289).

It begins:—mātāmahamahāśailam mahas tad apitāma-ham | kāraṇāñ jagatām vande kaṇṭhād upariyāraṇam | śrīgurubhyo namaḥ | śrīsarasvatyai namaḥ | śivāya on namaḥ | atha vikṣya guho devāñ jayantapramukhān iha | bandhitān ānayety āha virabāhum tadaśuraiḥ | sa tatheti vinirgatyā guhājñām śirasā vahan | etc.

The Devakāñḍa (in 7 Adhyāyas) ends f. 141b:—om ity ādimahāpurāne śrīskānde śamkarasamhitāyām śivarahasya-khanḍe devakāñḍe saptamoddhyāyah || om śivāya namah || devakāñḍas samāptah || yādrśam pustakan drṣṭvā, etc... śrīsomāskandaparamēśvarāya namah || ... Subrahmanyasya svahastalikhitam ||

The Dakṣakāñḍa begins (f. 142):—harividhimukhyavandyam sarvakarttāram iśam padanataduritaghnām śāśvatām vaktratuṇḍam | abhayavaradaradhaṭṭām śambhuputram gaṇeśam hrdayakamalamaddhye santatañ cintayāmi || rṣayāḥ || dakṣāddhvaras tvayā proktāḥ (read °ah) purā sūta tapodhana | jayantāyendraputrāya samāsena bṛhaspatih | etc.

This Kāñḍa ends (f. 181b):—om ity ādimahāpurāne śrīskānde śamkarasamhitāyām śivarahasyakhanḍe dakṣakāñḍe catvārimśoddhyāyah || śrīmīnākṣisundareśvarābhyan namah || hariḥ om | dakṣakāñḍas samāptah || ... Subrahmanyasyavahastalikhitam || śridakṣiṇāmūrttaye namah ||

The Upadeśakāñḍa begins (f. 182):—om viśveśaram viśvavandyam vimalajñānabodhakam | upadeśakāñḍam mu-ktyarththam umāputran namāmy aham | subrahmanyam sureśānam dhūryyakoṭisamaprabhām | sukumāram aham vande sadā sarvāṅgasundaram | etc.

It ends (f. 289 b):—om iti śrīmatskānde mahāpurāne śamkarasamhitāyām śivarahasyakhanḍe upadeśakāñḍe pañcāśītitamoddhyāyah || om śivāya namah || samāptam idam upadeśakāñḍam | hariḥ om || ... Subrahmanyasya svahastena likhitam . . . śamkarasamhitasaptakāñḍam parisamāptam 9 100 60 7 śrīmeśamāsam | paritāpīnāmasamvatsaram caitramāsam parisamāptam || om . . . śubham astu ||

On the same leaf written by Mr. Whish:

“100

967

825

This copy written in 1792 AD April/May

Here ends the 7th & last Kāñḍam of the Sankara Samhitā.”

104.

WHISH No. 103.

Size: $12\frac{3}{4} \times 2$ in., (1) + 10 + 80 + (2) leaves, 10 or 11 lines on a Malayalam page, 8 or 9 lines on a Grantha page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 50 years older.

Character: The first two works (10 leaves) in Malayalam, the rest in Grantha.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—3).

It begins:—hariḥ śrīgaṇapataye namah avighnam astu | duḥkhatrayābhīghatāj jijñāsā tadapaghātakē hetau drṣṭe sāpārthā cen naikāntātyantatobhāvāt | drṣṭavad āśravikas sa hy aviśuddhikṣayātiśayayuktaḥ, etc.

It ends (f. 3 b):—saptatyām khalu yertthās tertthāḥ kṛtsnasya ṣaṣṭitantrasya ākhyāyikāvirahitāḥ paravādavivarjjitaś cāpi || tathā ca rājavārttikam || pradhānāstitvam ekatvam artthamatvam athānyatā | parārtthyañ cātmano naikyam viyogo yogavivacaśeṣavṛttir akartṛtvam laukikārtthās tathā daśa viparyayah pañcavidhas tathoktā nava tuṣṭayah karaṇānām asāmarthyād aṣṭāvimpāsatidhā vadhaḥ | iti ṣaṣṭih padārthānām aṣṭābhis saha siddhibhiḥ ||¹ namah Kapilāya. . . śubham astu ||

(2)

The *Bhāṣyārthaśaṅgraha*, by *Brahmānanda Yati*, the pupil of *Viśveśvarānanda* (ff. 4—10).

It begins (f. 4):—hariḥ śrīgaṇapataye namah avighnam astu | ghaṭarūpeṇa yo bhāti paṭarūpeṇa ca prabhuh sarvā-[bhā]vāsakam vande tam ahan devakīsutam śrimatbhāṣyāmr-tāmbhodher arttharatnām samuddhare hnum (?) laṅkurv añcane (?) naryāḥ kaṇṭham kaustubhavadhariḥ śrutiṁrtiti-hāsapurāṇāni hi brahmaṇi pramāṇam teṣāñ ca trividhā pravṛttiḥ keśāñcit pariṇāmadṛṣṭyanusārinī anyeśām vivartadṛṣṭyanusārinī pareśām apavādadrṣṭyanusārinī, etc.

¹ "All this (tathā ca . . . siddhibhiḥ) from the Tattvakaunmudi of Vācaspatmiśra, and faulty", Prof. Aufrecht.

It ends (f. 10):—atrāntahkaraṇopādher bādhitatvān na
gamanādiśampākā iyam evaitat sūtrasaṁdarbhapratipādyā
bhāsyakārādyabhimatā ca iti śrī-Viśveśvarānandagurupra-
sādāsāditasarvajñatvena Brahmānandayadīnā (sic) krtaśri-
matbhāsyārtthasamgraha(h) samāptah ॥ śrīmatbhāsyāhvayo
viṣṇuh prasidatu sadā mama yadiyarasam āsvādya na ma-
nonyapumarthadṛk ॥ ॥ śrīgurubhyo namah śrīsūryādisar-
vagrahebhyo namah śrīrāmāya namah etc.

(3)

A Commentary on the *Sāṅkhyaśaptati*, by *Vācaspatimiśra*
(ff. 1—45).

It begins:—ajām etām lohitāsuklakṛṣṇām bahvih prajās
srjamañān namāmah ajā etañ juṣamāñām bhajante jahaty
enām bhuktabhogā । asamastān । Kapilāya mahāmunaye
śiṣyāya tasya tasya cāsmaraye Pañcaśikhāya tatheśvara-
krṣṇāyaite namasyāmah । iha khalu pratipitsitam arttham
pratipādayan pratipādayitāvadheyavacano [bhavacano] bha-
vati preksāvatām apratipitsitan tu pratipādayat nāyam lau-
kiko na parikṣaka iti prekṣā(va)tbhir unmattavad upekṣyeta
sa caisām pratipitsitorthah yo jātah puruṣārtthāya kalpate
ity ādipsitaśāstraviṣayajñānasya paramapuruṣārtthasādha-
natvahetukān tadviṣayajñānām avatārayati duḥkhatrayā-
bhīghātaj jijñāsā tadapaghātake hetau evam hi śāstravi-
ṣayo na jijñāsyeta yadi duḥkhan nāma jagati na syāt, etc.

F. 45:—ity āryyāmatir yyasya soyam āryyāmatih etac
ca śāstram sā śrī-Vācaspatimiśraviracitā sāṅkhyasaptativyā-
khyā sampūrṇā ॥ hariḥ om ॥

(4)

The *Sāṅkhyavivaranaṭattvakaumudī*, a Supercommentary
on *Vācaspatimiśra*'s work (No. 3), by *Bodhabhāratī*, a pupil
of *Bādhāraṇya*¹ (ff. 45—80).

It begins:—yatprasādād ajan nityam ātmānam aśārīri-
nam । vijajñau tān gurūn bhaktyā namāmi karuṇākarān ।
śrīmatsāṅkhyasaptatim vyācikhyāsur bhagavān Vācaspatih

¹ The author's name is generally given as *Bhāratīyati*, pupil of
Bodhāraṇya. (Prof. Aufrecht.)

prārīpsitasya granthasyāpratibandhena parisamāptiprabala-pratyartthino vyudā(read vyūhā)rtthā śiṣṭācāraparipālanāya ca pradhānasya pum(so) bhogāpavargārttha(m) pravṛttila-kṣaṇāśastratātparyyakathanapūrvakam pradhānam puruṣāmś ca namasyaty ajām ekam ity ādiśokena na jāyata ity ajā syān mūlaprakṛtiḥ tā namāma ity uttareṇānvayaḥ nanu tasyās satbhāve pramāṇabhāpāṇir viṣayatvan namaskāras-yeti cet tatrāha bahvih prajās srijamānād iti, etc.

It ends:—śaktitushtisiddhākhya ity ārabhya viparyy(ay)ādayah pādārttha iti ṣaṣṭih padārtthāḥ kathitā ihety artthāḥ kva śrī-Vācaspatē(h) sūktih kva ca mandasya me matih kāyitam etac ca yat tat (?)^x cchoddhyam subuddhibhīḥ iti śrī-Bādhāraṇyāśrīpādaśiyaparamahamsaparivrājakaśāryyā-śrī-Bodhabhāratīśrīpādakṛtā sāṃkhyavivaraṇatattvakaumudi samāptā . . . śubham astu !

105.

WHISH No. 104.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in., (2) + 93 + (2) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Grantha.

The *Vedāntaśāstrasiddhāntaleśasamgraha*, in 4 Paricchedas, by *Appayya Dīksita*, son of *Rāngarāja Dīksita*. On the outside cover the following titles are given: “*Siddhāntaleśasamgraha*, or *Siddhāntabhedasamgraha*, or *Siddhāntasārasamgraha*.” An edition of this work has been published in vol. I, Part I of the Vizianagram Sanskrit Series (Benares 1890). See also Ind. Off. IV, p. 790 sq.

It begins:—yadvikṣaṇam sakalabhūta(m) ca yasya sṛṣṭir yyasya smitam sakalabhautikasṛṣṭir eṣāḥ yanmāyayā vilasitañ jagad īndrajālam tasmai namo bhagavate parameśvaraḥ adhigatabhidā pūrvācāryyān upetya sahasradhā sarid iva mahideśān samprāpya śauripadotgatāḥ jayati bhagavatpādaśrimanmukhāmbujanirgatā jananaharinī sūktir brahmādvayaikaparāyanāḥ etc.

^x Mitra, Notices No. 2820 reads: kva cāpi sanmatam tattvam iti.

It ends:—iti vedāntaśāstrasiddhāntaleśasamgrāhe catur-thāḥ paricchedah ॥ vidvatguror vihi¹ taviśvajidaddhvārasya śrīsarvatomukhamahāvratayājisūnoḥ śrī-Ramgarājamakhina śritacandramaulir asmy Appadikṣita iti prathitas tanūjah । tantrāṇy adhītya sakalāni sa tātāpāda² vyākhyānakauśala-kalāviśadikṛtāni । ātmāya vākyam³ anuruddhya ca samprādāyasiddhāntabhedalavasamgraham ity akārṣit । siddhāntaritīṣu mayā bhramadūṣitena syād yad yathāpi likhitam yadi kiñcid asya । samśodhane sasrayās (?) sadayā bhavantu satsamprādāyapariśilanānirviśamkāḥ ॥ hariḥ om ॥ śabdāntarābhāyāsa-guṇasamkhyā praka(ra?)na-nāmadheyāni bheda-sādhakapramāṇāni ॥... karotu mama kalyāṇam karuṇānidhir iśvarah । jananasthitisamhārā(ñ) jagatām vidadhāti yaḥ ॥ śrīmanmahādevāya sāmbāya (read sāmbāya) parasmai brahmaṇe namaḥ ॥ om brahmaiva satyañ jagan mithyā on tat sat ॥ śīva śīva ॥ śrī ॥ śubham astu.

106.

WHISH No. 105.

Size: 14 $\frac{1}{2}$ × 2 $\frac{1}{2}$ in., (1) + 23 [14—23 marked by letters from *ka* to *jha*] + 30 + 1 [single leaf inserted between 21 and 22] + 41 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: The MS. consists of old and modern parts. The first leaf, and ff. 22—41 at the end of the MS. are written by a different hand and have a more modern appearance. The older parts may have been written in the beginning of the 18th century, the modern parts at the end of the 18th or beginning of the 19th century.

Character: Grantha.

(1)

A philosophical treatise, or fragment of a larger work (*Gādādhari?*) called *Yogyatāvādārtha* (ff. 1—13). See Aufrecht CC. p. 482.

The first leaf (marked f. 13) begins:—ekapadārthasam-sarge aparapadārthaniṣṭhātyantābhāvapratiyogitvaprakā-

¹ Doubtful akṣara.

² sadāvadāta *Ed.*

³ āsthāya mūlam *Ed.*

rakapramāviśesyatvābhāvo yogyatā[m] īdr̥ṣī ca yogyatā
ghaṭam ānayety atra varttate, etc.

F. 8:—yogyatāvadas samāptah ॥

F. 13 b:—yogyatāvādārtthah samāptah hariḥ om.

(2)

A philosophical treatise (part of the *Gādādhari*? See Aufrecht CC. p. 147, s. v. viśayatāvāda and viśayatāvādārtha), called *Laukikaviśayatāvādārtha* (ff. 14—19).

It begins:—ghaṭam sākṣātkaromity anuvyavasāyaviśaya-tayā laukikaviśayatāyā atiriktāyās siddhir iti navīnāḥ । etc. See the beginning of the *Laukikaviśayavicāra* in MS. Walker 201 i, Aufrecht-Oxford, p. 245. Cf. Mitra, Notices, Nr. 143. Ind. Off. IV, p. 648. Hall, p. 41 sq.

It ends (f. 19):—samāpto laukikaviśayatāvādārtthah ॥ śrīvemkaṭeśaya namah ॥ etc.

(3)

The *Parāmarśavādārtha*, another treatise or fragment from the *Gādādhari* (ff. 19b—23b). See Aufrecht-Oxford, Nr. 611: *Navīnamatavicāra*.

It begins:—anumitīm pratiparvatiyadhūmavyāpako vahnir ity ākārakah parāmarśa eva hetuh, etc.

It breaks off with the words:—dhūmiya ity ākārakabā-dhādipratibaddhyatvaprasamgaḥ tādṛśadhūmaprakāratāyā.

(4)

The *Vedāntaparibhāṣā*, by *Dharmarājūdhvarīndra*, a pupil of Venkaṭanātha, and the author of the *Tarkacūḍāmaṇi*, and of several Commentaries (ff. 1-12). See Aufrecht CC. p. 269. The first leaf contains the beginning of the first Pariccheda (as far as p. 3, l. 6 in the edition of the text published at Calcutta, Śake 1769), while ff. 2-12 contain the two last Paricchedas.

F. 1 begins:—yadavidyāvilāsenā bhūtabhautikasṛṣṭayah । tan naumi paramātmānam saccidānandavigraham । yadan-tevāsi-pañcāsyair nnirastā bhedivāraṇāḥ tan naumi narasi-m-hākhyam yatīndram paramam gurum । śrīmat-Vemkaṭanā-

thakhyān vilampkūtīnivāsinaḥ | jagatgurūn ahāp vande
 sarvatantantrapravarttakān | yena cintāmaṇau ṭikā daśatikā-
 vibhañjanī | tarkkacūḍāmaṇir nnāma kṛtā vidvanmanoramā |
 ṭikā śāśadharasasyāpi bālavyutpattidāyinī | padayojanayā
 pañcapādikā vyākṛtā tathā | tena bodhāya mandānām vedā-
 ntārtthāvalambini | Dharmmarājāddhvārīndreṇa paribhāṣā
 vitanyate | iha khalu dharmmārtthakāmamokṣākhyeṣu ca-
 turvidhapuruṣārttheṣu mokṣa eva paramapuruṣārtthāḥ, etc.

F. 8b:—iti Dharmmarājāddhvārīndraviracitāyām vedā-
 ntaparibhāṣāyām viṣayaparicchedah ||

It ends (f. 12):—iti siddham prayojanam || iti Dharmmarā-
 jāddhvārīndraviracitāyām vedāntaparibhāṣāyām aṣṭama-
 paricchedah || hariḥ om om brahmādibhyo brahmavidyā-
 sampradāyakartṛbhyo namaḥ || vedāntaparibhāṣeyam sarasā
 likhitā mayā | etena vandito devaḥ keśābhyaṁ priyatām
 harih.

(5)

The *Vedāntasikhāmaṇi*, a Commentary on the *Vedānta-*
paribhāṣā, by *Rāmakṛṣṇādhvārin*, the son of the author
Dharmarājāddhvārīndra (ff. 13—30, 1—41). The two first
 Paricchedas only. A lithographed edition of this work, with
 a commentary, was published at Benares (202 foll., oblong).

It begins (f. 13):—vāgiśād yās sumanasas sarvārtthā-
 nām upakrame | yan natvā kṛtakṛtyā[su] syus tan namāmi
 gajānanam | naidāghabhānukiraṇeṣv iva vāriपūras sarvo
 vibhāti yadabodhavaśāt prapañcaḥ | mālāphaṇīva ca ni-
 milati yatprabodhāt tat brahma naumi sukham adva-
 yam ātmarūpam | ā setor ā sumeror api bhuvī vidiṭān
 Dharmmarājāddhvārīndrān vandeḥan tarkacūḍāmaṇi-
 nijananakṣīradhīms tātāpādān | yat[sa]kārunyān mayābhūd
 adhigatam adhikan durgraham sūkṣmadhikair apyāntam
 śāstra-jātam jagati makhakṛtā Rāmakṛṣṇāhvayena | vedā-
 ntaparibhāṣākhyām sohan tātāvinirmmitām | vyākaromi
 kṛtiṁ sarvām śrutyantārtthaprakāśikām | etc.

After f. 30, a new numbering of leaves begins, but no-
 thing seems to be missing.

End of the MS.:—vā mithyātvam bodhyam anumānarū-
peṇa prayojanam upasamharati tasmād iti || iti Dharmmarā-
jāddhvārīndrātmaja-śri-Rāmakṛṣṇāddhvavirivacite vedānta-
Sikhāmaṇau anumānaparicchedah || śri-Rāmakṛṣṇāya namaḥ ||
hariḥ om ||

107.

WHISH No. 106.

Size: $12\frac{5}{8} \times 1\frac{7}{8}$ in., (2) + 95 + (1) leaves, 8 or 9 lines on a page.
Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. cannot be many years older.

Character: Grantha.

Injuries: One of the three leaves ff. 82 to 84, and parts of the two others are lost, so also part of f. 89.

The *Prapañcahṛdaya*, in 8 Paṭalas, described by Mr. Whish as 'an admirable cyclopaedia of modern works of Science.'

It begins:—lokadehādikāryyāṇāṁ kāraṇasyādikāraṇāṁ | prapañcahṛdayādhāram tan namāmi sadā harim | athedā-nīm aśeṣapuruṣārtthaśeṣatayā sakalaprapañcōyam iha pradarśyate sa tu trividho vedyavidyāvettrprapañcabhedena tatra vedyaprapañco dvividhaḥ tanubhuvanabhedena tatra tanur dvividhā[ḥ] sthāvarajamgamadehena tatra pañcavidha sthāvaraḥ, etc.

Paṭala I (tanubhuvanaprakaraṇan nāma) ends f. 18, P. II (vedaprakaraṇan nāma) f. 23 b, P. III (śadāmga-prakaraṇan nāma) f. 34 b, P. IV (caturtham upāṅgapra-karaṇām) f. 48 b, P. V (upavedakāraṇan nāma) f. 59 b, P. VI (beginning:—athedānīm aśeṣapuruṣārtthāgryyas sa-kalasamsāraduhkhapravahanivarttako mokṣopi [vi]pradarśyate |) ends f. 66, P. VII (jñānaprakaraṇa) f. 74 b.

It ends:—vaiśvānara svayam vahnir brahmarandhravinir-gataḥ | yathaiva mathito vahnir arañīm sandahet tathā | santāpayati svan deham āpādatalamastakam | brahmaivā-sau bhaved ātmā na punar janmabhāg bhavet | nānāvijñā-najananaṁ vidvajjanamanoharam | prapañcahṛdayākhyam

hi prapañcottamabhūṣaṇam | samyakjñānapradamśāś ca
da (?) jñānam sarvavastuṣu | aprakāśyam idan tantram
saṃhāravanadāhakam || iti prapañcahṛdaye aṣṭamah pa-
ṭalah || prapañcahṛdayam samāptam om | ... Śrīgurubhyo
namah ||

108.

WHISH No. 107.

Size: $15\frac{1}{4} \times 2$ in., (1) + 266 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. may be about 100 years older.

Character: Malayalam. Two different hands, a larger one (ff. 1 to 112b), and a smaller one (ff. 112b to the end). The leaves are numbered by letters, according to the system mentioned above to No. 19. After f. 247, a new foliation begins, by the letters ka, kha, ga, etc.

The *Mīmāṃsā-Tantravārttika*, by *Kumārīla Svāmin*, beginning with I, 4, 3 and ending with the end of the second Pāda of the third Adhyāya.

It begins:—hariḥ | idānīm ayaugikeṣu vrīhyādival lokarūḍheṣu jātiṣuṇavacanaśabdeṣu cintā na hy ānumānikakaraṇa-tvānurodhena pratyaksaprasiddhibādhā sambhava[n]tī pūrvādhikaraṇenāsiddhiḥ nanv ājyai stuvate prsthāi stuvate bahiṣpavamānenā stuvata ity upapattivākyatvād etāny udāharttavyāni tathā hi utpattau nāmadheyam vā guno vāpy avadhāritam (*sic*) vyavahārāmgatām yāti saivodāharanakṣamā sā tu nodāhṛtā sūtrakāreṇā yasmin gunopadeśa iti gunavākyasyāśritatvāt, etc.

The 1st Adhyāya ends (f. 30b):—iti mīmāṃsātantravārttike prathamasyāddhyāyasya caturthaḥ pādah || samāptaś cāddhyāyah ||

The first Pāda of the 2nd Adhyāya ends on f. 114b, the second Pāda ends on f. 175, the third Pāda ends on f. 196b. The second Adhyāya ends on f. 205b.

The MS. ends with the 2nd Pāda of the 3rd Adhyāya:—
tasmat̄ sarvavitānām indrasomasavanasam̄bandhitvā man-

travat bhakṣaṇam iti siddham ‖ ity ācāryya-Kumārīlaśvā-miviracite guruvākyaleśasamgrahe mīmāṃsātantravārttike tr̄tiyasyāddhyāyasya dvitiyah pādah ‖

109.

WHISH No. 108.

Size: $7\frac{5}{8} \times 1\frac{3}{4}$ in., 84 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kuvalayānandīya*, by *Appayya Dikṣita*. See Aufrecht CC. p. 113. Other copy below No. 127.

It begins:—śrigurubhyo namaḥ | parasparatapassampat-phalatīta(read phalāyita?)parasparau | prapañcamātāpitaraū prāñcau jāyāpati stumah | utghātya yogakalayā hṛdayābjakośam dhanyajī cirād api yathārucī gṛhyamānah | yaḥ prasphuraty avirataṁ paripūrnarūpaś śreyas sa me diśatu śāśvatika(m) mukundah | alamkāreṣu bālānām avagāhanasiddhaye | lalitah kriyate teṣām laksyalakṣaṇasamgrahaḥ | yeṣāṁ candrāloke dr̄syante laksyalakṣaṇaślokāḥ | prāyas ta eva teṣām itareṣān tv abhinavā viracyante | etc.

It ends:—guṇena tadiyasnānato gamgāyāḥ | pāvanatva-guṇo varṇitah | guṇopāyadvarnyate sa ullāsah dītivārddha-mādyasyodaharaṇam (*sic*) | tatra pativrataṁ mahimā guṇena tadiyasnānato gamgāyāḥ iti kuvalayānandīyam sampūrṇam ‖ hariḥ om †

110.

WHISH No. 109.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (2) + 41 + (8) leaves, 7 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831.' The MS. is probably not much older.

Character: Grantha.

A fragment or fragments of a work belonging to the *Samgītāśāstra*, and treating of the art of dancing and

acting, but chiefly of the various motions of the hands used by female dancers (*abhinaya*).^x The title *Nātyalakṣaṇa* given by Mr. Whish is doubtful. A work called *Abhinayadarpana* (see below) is mentioned by Burnell, Tanjore, p. 60.

The MS. begins:—hastabhāvaśirodrṣṭirekhāpuṣpāñjalis tathā | mukhacāliyacāliyā dvādaśāṅgam atāḥ param || patākalakṣaṇam | prasāraṇam amgulinām amguṣṭhasya ca kuñcanāt patākākhyakaraproktah karaṭikavicakṣaṇaiḥ | nāṭyārambhe pārivāhe vare vastuniṣedhake | kucasthale niśāyān ca nadyām amaramaṇḍale | etc.

F. 30b ends:—ity abhinayadarpaṇam || hariḥ om | śrīgurave namah |

F. 31 begins:—haṁsāsyahastalakṣaṇam | maddhyamādyās trayomgulyo viralā prasṛtā yadi | tarjanyamguṣṭha-saṁśleṣat karo haṁsāsyako bhavet | etc.

F. 35 ends:—vāme tu mr̥gaśīrṣam syāt dakṣine ca ka-pitthakam | rādhāyā darśane caiva ratnāvalī niyujyate || śrīgurubhyo namalih ||

F. 35b begins:—ramgalakṣaṇam | purodeśe narapater ddaśahastaparākramāt | devālaye sabhāyān ca bhaveyuḥ puratas tathā | etc.

F. 36b breaks off with the words:—anyathā nṛtyate caiva brahmahatyādipātakam | etau tau viparītau tu baddhne strīpumṣayos tathā ||

F. 37 begins:—makāras tu mahādevo dakāro danujāntakah | etc.

F. 38 ends:—purato Bharatācāryyo narrtakivākalāvatī | tatpaścāt gāyakas tiṣṭhet paścāt gaṇikā daśa | aṣṭau ṣad vā catasro vā bhaveyu pa (read bhaveyuh) | vibhramānvitāḥ iti nāṭyalakṣaṇam ucyate || hariḥ om

F. 39 begins:—tantrīrāja namas tubhyam tantrī layasam-anvitā | gandharvakulasambhūta śeṣākāra namostu te | etc.

The MS. breaks off (f. 41) with the words:—stamba-pralayaromāñcasvedo vaivarnyam eva ca | aśruvaispūryyam ity aṣṭau sātvikāḥ parikīrttitāḥ |

^x As Prof. Aufrecht informs me, the work is the *Abhinayadarpana*, attributed to Nandikeśvara.

III.

WHISH No. 110A.

Size: $14\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 233 + 4 + 37 + 37 + 43 + (1) leaves,
generally 9 or 10 lines on a page.

Material: Palm leaves.

Date: Probably end of 18th century.

Character: Grantha (the first three works), and Malayalam (the two last works).

(1)

The *Horāśāstra*, i. e. *Varāhamihira's Brhajjātaka*, with a Commentary (*Subodhinī*), Adhyāyas II—XXV. (Ff. 233.) See Ind. Off. V, p. 1093 sq.

It begins:—atha grahayonibhedāddhyāyo vyākhyāyate tatra prathamena ślokena pūrvoktasya horākhyasya kāla-puruṣasyātmādisvarūpam rājādirūpatvañ cāha | kālātmā dinakṛṇ manas tuhinagus satvam, etc.

F. 24:—iti Varāhamihirācāryyaviracite horāśāstre dvitī-yoddhyāyah ॥

Adhyāya 4 ends f. 48, A. 5 f. 67b, A. 7 f. 113, A. 11 f. 151b, A. 16 f. 177, A. 20 f. 192, A. 24 f. 230b, A. 25 f. 233b.

It ends:—mīnāntyadrekkāṇarūpam āha | śvabhrāntike sarppaniveśitāmgo[r] vastrair vihīnah puruṣa[h]stv atavyām | corānalavyākulitāntarātmā vikrośatentyopagato jhaṣasya | ayam sarppadrekkāṇah puruṣa[h]s tathāraṇyaś ca ॥ 36 ॥ iti horāśāstre pañcavimśoddhyāyah ॥ om ॥

(2)

Fragment of an astronomical treatise (ff. 4).

It begins:—vargeśā ucyante ॥ bhaumācchavic candrara-viññaśukravakredyamandākah kusutāmaredyāḥ |

It ends:—mukhyāṁśas tv avīśesarājapadavipārāvatam gopuram brahmasthānam urānivīrapadavī rudrāsana dvādaśa ॥ rāhos tu mitrāṇi kavīdyamandāḥ ketos tathaivātra vadanti ta(j)jñāḥ ॥

(3)

Fragment of the *Trilokasāravṛtti*, with numerous diagrams in the text. (Ff. 37.) Mr. Whish describes it as the “first part of the Triloka-sāram, a Jaina work.” In the margin of the first page we read:—siddhan namah trilokasāravyākhyānam || ahan namah | See Professor Leumann’s list in the Vienna Oriental Journal, vol. XI (1897), p. 303. Other MSS. of the Trilokasāra, see in Poona Cat. p. 108 (VIII, 599); ib. p. 411 (XVIII, 268); Peterson, IV, No. 1431; Bhandarkar, Sixth Rep. (1897) No. 1002. (Prof. Leumann by letter).

It begins:—śrīvitarāgāya namah || tribhuvanacandrajinendram bhaktyāna(r)ttya trilokasārasya vṛttim yam kiñcijñā (read vṛttir yatkīmēcijñā) prabodhanāya prakāsyate vidhinā || 1 || jīyād akalamkādyah sūrir gguṇabhūriramalavṛṣadhbāri anavaratavinatajinamatavirodhivādiprajo jagati || 2 ||

F. 20b:—saṃkhyāpramāṇam samāptam || atha saṃkhyāpramāṇaviśeṣā caturdaśa dhārāḥ saprapāñcam pradarśyedānīm prakṛtam upamāpramāṇāṣṭakam nirūpayati ||

It ends (f. 35b):—etāvat khaṇḍānām 9 〇〇〇〇〇 8 vanitanuvātabāhalyasya dāṇḍikṛtavād ayam jaghanyāvagāhopi sārddhahastatrayarūpāḥ ॥ pra ha 4 phala 1 icche ॥ = labdhadaṇḍa ॥ anena traīrāśikena dāṇḍikṛtāḥ.

Then follow two leaves with diagrams.

(4)

The *Sahasranāmasamgrahabhbāṣya*, a Commentary on the *Viṣṇusahasranāma*, by Śaṅkara. (Ff. 37.)

It begins:—harih śrīgaṇapataye namah avighnam astu śitam *** (blank) nnaṁāmy adya divyām vācam sarasvatīm | sahasranāmavyākhyeyam brahmajñāna *** (blank) na nirmmitā ādis tvam sarvabhūtānām maddhyam antas tathā bhavān, etc.

It ends:—śamādisampatsamyuktair ddhyeyo yaḥ pu-ruṣottamah tasmai namostu krṣṇāya samsārakleśahāriṇe || iti śrimat-Govindabhagavatpūjyapādaśiyasya śrimatparivrā-

jakācāryyasya śīmac - Chaṅkarabhagavataḥ kṛtiḥ śīsa-
hasranāmasaṁgrahabhbhāṣyākhyā samāptā ॥ sahasranāma-
prathamaśatake । kṣetrajñokṣara ity ekan nāma . . .
vṛṣākapir iti dvitiyaśatakasyādih । sandhātā iti tr̄tiyasya ।
yugāvartta iti caturthasya । vīra iti pañcamasya । kavīn-
dra iti ṣaṣṭhasya । śīvatsavakṣā iti saptamasya । saktety
aṣṭamasya । akṣobhya iti navamasya daśamasya svastida
iti ॥ śīgurubhyo namah śīkr̄ṣṇāya namah ॥

(5)

A Commentary on Śaṅkara's Viṣṇupādādikeśāntastuti,
incomplete. (Ff. 43.)

The text with a Tippaṇī has been printed in the Kāvyamālā, Part II (1886), pp. 1—20.

It begins:—hariḥ śīganapataye namah avighnam astu
śīgurubhyo namah jātyākhyāguṇakarmmavarjjitatayā nir-
ṇṇitam apy āgamair jjātyāyam paśupālam āptavacasaḥ
kr̄ṣṇam gr̄ṇanty ākhyayā śīśam jñāninam Isvaraṁ suyaśa-
sam vīram viraktam guṇais trāṭā rajju (?) gatāñ ca
karmmabhir aho devāya tasmai namah śīmac-Chaṅkara-
pūjyapādaracitam pādādikeśāvadhistotran dātram aghasya
netram amalam trāṭram hareḥ prekṣitum vyācikhyāsatī
mayyam hāsatī satām eṣāpi yā hāsatī vyaktam bhakti-
athāpi viṣṇupadayoh puṣṇāti me dhṛṣṇutām । tatra tāvad
ātmā vā are draṣṭavya iti, etc.

It ends:—harim maṇīśyāmarucini tatra svairañcaran-
tiṣṭha tr̄ṇāni goṣṭhaśauri (?) svayam bhukta ivāpatrptin tr̄p-
yanty udārāḥ paratarpanena ॥ 42 ॥

112.

WHISH No. 110B.

Size: $11\frac{3}{4} \times 2$ in., (2) + 38 + (1) + 35 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Divyamaṅgaladhyāna*, a chapter from the *Rājarājeśvarītantra* (ff. 1—6).

It begins:—śrīdevy uvāca | devadeva mahādeva saccidānanda vigraha | pañcakṛtyapareśāna paramānanda dāyaka | śrīrājarājarājeśi yā śrīs tripurasundarī | tasyā ddhyānam mamācakṣva yadi te karuṇā mayi | etc.

It ends:—ity umāmaheśvarasampvāde rājarājeśvarītantre mokṣaprade divyamamgaladdhyānan nāma trimśatpaṭalah ||

(2)

The *Lalitādevīstotra* from the *Lalitopākhyāna* of the *Brahmānda-Purāṇa* (Uttarakhaṇḍa) (ff. 7—15).

It begins:—śrīmahādevyai namah || Agastya uvāca | aśvānana mahābuddhe sarvaśāstravīśārada | kathitam lalitādevyāś caritam paramātbhutam | pūrvam prādurbhāvo devyāś tataḥ paṭṭābhīṣecanam | etc.

It ends:—iti śri - Mārkaṇḍeyaviracite brahmāṇḍottare lalitopākhyāne stotrakhaṇḍe hayagrīvāgastyasampvāde lalitādevīstotram sampūrṇam || śrīmahātripurasundaryai namah ||

(3)

The *Triśatī Stotra* (from the *Lalitopākhyāna* in the Uttarakhaṇḍa of the *Brahmānda-Purāṇa*, see Aufrecht CC. p. 239) (ff. 16—21).

It begins:—om parāśaktyai namah | śrī-Agastya uvāca | hayagrīva dayāsindho bhagavañ chiṣya vatsala | tvattaś śrutam aśeṣena śrotavyam yad yad asti tat | rahasyanāma sāhasram api tvattaś śrutam mayā | etc.

It ends:—iti śrītriśatī nāma mahāstotram sampūrṇam hariḥ om || śrīgurubhyo namah ||

(4)

The *Ambāstava* (ff. 22—24).

It begins:—yām āmanā[yā]nti munayaḥ prakṛti(m) purāṇīm vidyeti yām śrutirahasyagiro gr̥ṇanti | tām arddhapalla-

vitaśamkararūpamudrān devīm ananyaśaraṇaś śaraṇam
prapadye ॥ 1 ॥

It ends:—ambāstavam sampūrṇam | hariḥ | om | śrī-
gurubhyo namah ॥

(5)

The *Mantrāksaramālā*, or *Mānasapūjā* (ff. 25—27). The latter title is given in the margin of f. 25, and in the table of contents at the beginning of the MS. See above No. 43 (2), and Aufrecht CC. s. v., p. 452.

It begins:—kallolollasitāmr̥tābdhilaharimaddhye virājan-
maṇidvipe kalpakavāṭikāparivṛte kādaṁbavāṭ[ṭ]yujvale |
ratnastambhasahasranirmmitasabhāmaddhye vimānottame
cintāratnavinirmmitam janani te simphasanam bhāvaye ॥ 1 ॥

It ends:—phalaśruti | śrīmantrāksaramālayā girisutām
pūjārcaye cetasām^x sandhyāsu prativāsaram suniyatam
tasyāmalasyācirāt | cittāmbhoruhamaṇḍape girisutā nṛttam
vidhatte sadā vāṇīvaktrasaroruhe jaladhijāgehe jaganmam-
galā ॥ 16 ॥ hariḥ om . . . śrīr astu |

(6)

The *Ānandasāgarastava* (by *Nīlakanṭha Dīkṣita*) (ff. 27b—
33b). Incomplete. See above No. 63 (3).

It begins:—vijñāpanārhavirālāvasarānavāptyā mando-
dyame mayi davīyasi viśvamātulī | avyājabhūtakarunāpavanā-
pavidhāny anta smarāmy aham apāmgataramgitāni ॥ 1 ॥

It ends:—kāñcīguṇagrathitakāñcanaveladr̥ṣyañ caṇḍā-
takāṁśukavibhāparabhāśobhi paryyamkamaṇḍalapariṣka-
raṇam purāne ddhyāyāmi te vipulam amba nitambabim-
bam ॥ 69 ॥

(7)

The *Carccāstava*, by *Kālidāsa*, in 25 stanzas (ff. 34—36).

It begins:—saundaryavibhramabhuvo bhuvanādhipatyā-
sampattikalpataravas tripure jayanti | ete kavitvakumuda-
prakarāvabodhapūrṇendavas tvayi jagajjanani prapāmāḥ ॥ 1 ॥

It ends:—iti Kālidāsaviracitam carccāstavam sampūrṇam
hariḥ om | śubham astu.

* Read with MS. No. 43 (2): yaḥ pūjayec cetasā.

(8)

The *Kalyāṇastava*, by *Kālidāsa* (ff. 37—38).

It begins:—kalyāṇavṛṣṭibhir ivāṁṛtapūritābhīr llakṣmīsvayamvaraṇamamgaladīpikābhīḥ | sevābhīr amba tava pādasarojamūlenākārī kim manasi bhaktimatāñ janānām || 1 ||

It ends:—Kālidāsaviracitāṁ kalyāṇastavām samāptāṁ || śrīmahādevyai namāḥ || śrīmahātripurasundaryyai namo namāḥ || om |

(9)

The *Paramārthasāra*, by *Śeṣanāga*, with a Commentary. See Aufrecht-Oxford p. 353 (MS. Wilson 535), Mitra, Notices, vol. II, p. 111, No. 698, Hall p. 105, Ind. Off. Part IV, p. 841.

It begins:—vandehāṁ vasudhādhāram vacasām ādikāraṇām | vāsudevapriyām Śeṣam aśeṣasukhadām param | prapadye caraṇadvandvam advandvām sukhadulīkhadām | śrīmatkrṣṇasarasvatyā guros tatvārtthadarśināḥ | prāripsi-tasya granthasyāvighnena parisamāptaye pracayagamanāya śiṣṭācāraparipālanāya paramātmasmaraṇalakṣapām māngalam ācarati || paramparasyāḥ prakṛter anādikām | ekanivīṣṭām bahudhā guhāsu sarvālayām sarvacarācarasthitām | tam eva viṣṇum śaraṇām prapadye || 1 || asyāyam artthaḥ, etc.

It ends:—ity evam śiṣyena prṣṭām prativiviktām saccidānandām brahmaśvarūpan tasmād upadiṣya gamayati || 85 || vedāntāśāstram akhilām Śeṣas tu jagadādhāraḥ | āryyā-pañcāśītyā baddhaḥ (read babandha) paramārthasāram idam || iti paramārthasāram samāptām || dantini dāru-vikāre dāru tirobhavati sopi tatraiva | jagad iti tathā paramātmā paramātmānām eva jagat tirodhatte || iti Śeṣa-viracitāryyas samāptā || śrīgurubhyo namāḥ ||

(10)

The *Kārtavīryārjunakavaca*, the 12th Adhyāya of the *Uddāmaraśvaratantra* (ff. 23—35 = 1—13).

It begins:—yolañ carācaragurur bhuvanam̄ bibhartti yasyārddham adritanayā viśadasmitāsyā | yasyogrataṁkamu-khakṛtagalo vidhātā rudrasya mūrttir akhilam̄ śivam̄ ātanotu | asya rudrasya bhagavān agniḥ kāndarśih | cchando mahāvirāt | śambhur devatā tatra jābālopaniṣat | atha hainam̄ brahmacāriṇa ūcuḥ, etc.

It ends:—ity udāmaraśvaratantre kārttavīryyārjunakavacan nāma dvādaśoddhyāyah || kārttavīryyārjjunamahā-mantrasya [i] dattātreyabhagavān ṛsiḥ | anuṣṭup cchandah | kārttavīryyārjjuno devatā | prem bijam̄ | namaś śaktih | kārttavīryyārjjunāyeti kilakam̄ | kārttavīryyārjjunaprasāda-siddhyarththe jape viniyogah | am̄ prem cchrīm̄ ām̄ | im̄ klīm̄ bhrūm̄ i śirah | um̄ ām̄ hrīm̄ ūm̄ śikhā | em̄ krom śrīm̄ aim̄ kavacam̄ | om̄ hum̄ phaṭ netram̄ | am̄ śrikārtta-vīryyārjjunāya namah || ah | astram̄ | mūlam̄ | om̄ prem cchrīm̄ klīm̄ bhrūm̄ ām̄ hrīm̄ krom̄ śrīm̄ hum̄ phaṭ śrikārttavīryyārjjunāya namah ||

113.

Whish No. 111.

Size: $15\frac{1}{2} \times 1\frac{3}{4}$ in., (1) + 126 + 17 + (1) + 24 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: At the end of the first work the date is given (in Malayalam language), viz. January of the Kollam year 985 i. e. A. D. 1810.

Scribe: Kṛṣṇadvija.

Character: Malayalam.

(1)

The Śrutirañjinī, a Commentary on Jayadeva's Gītagovinda, by Lakṣmīdhara, son of Yajñeśvara, in 12 Sargas. (Ff. 126.)

See No. 142 (Whish No. 144) for another copy of the same work.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu | dhavalajaladavarṇañ candramahkhaṇḍacūḍam paraśuhari-ṇahastam jñānamudrābhīrāmam bhujagaparavirājatkam-kaṇañ jānubāhun dalitanatajanārttin dakṣiṇāmūrttim ide | Lakṣmīdhareṇa viduṣā kriyate śrutirañjinī vidvatkavi-

mude gitagovindasyārtthadīpikā | yad iṣṭam likhyate nā-
tra yac cāniṣṭam vilikhyaṭe dvitayam tad dayam vighnaiḥ¹
kṣamyatām varṇnitair² mmayi | na buddhyate sudhair³
ggitagovindasyārtthagauravam vyākhyānaśatakenāpi vihāya
śrutirañjinīm | etc.

It ends:—sāddhvī māddhvīka cintā na bhavati bhavataḥ
śarkare śarkarāsi⁴ drākṣe draksyanti te⁵ tvām amṛta
mṛtam asi kṣiranīratvam eṣi moce mā jīva jāyādharadha-
rakuhare majja yuṣmajjayāyai vā kalpaṁ kalpitāmgyā yad
iha bhuvi girā sthīyate jāyadevyā || he māddhvīka || iti
dvādaśasarggaḥ || śrīkrṣṇāya namah | kollam 900 āyi-
rattaēmpattāñ cāmata makaramāsam añcāntiyaticoppāc
cayum rohaniyum śuklapakṣattil dvādaśiyum simhah kara-
navum kuṭiyadivasampātleyesānugraheṇa Kṛṣṇadvijena
likhitam pustakam || śrīgurubhyo namah etc.

(2)

Fragment of an astronomical treatise (ff. 17). In the margin of f. 1, and on the title page the title *Kṛṣṇīyam* is given.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu |
ena traikālajñānam uktam ajñānatimiravattibhyāḥ tajñānan
divyayutam vaksye tasmai namaskṛtya jyotiṣaphalam ādeśāḥ
phalārtham ārambhānam bhavati lokā tasmād yatnah
kāryyo hy ādeśe jyodisajñāne navabhir nnavabhir athāmser
nniśpannā rāśayo etc.

F. 10:— iti jivayoniḥ || candraś catuṣpadastho dre-
kkāṇo, etc.

It ends (f. 17):—caturthadivase maddhyāhnārkkeṇa
samyukte ajalagne budhadṛṣṭe hy aśvatarīṇām adarśanam
brūyāt śuṣkanadikūlagatā labhyante mr̄gyamāṇais tāḥ

¹ dvitayan tad dayānighnaiḥ, MS. Whish No. 144.

² paññitair, MS. Whish No. 144.

³ budhair, MS. Whish No. 144.

⁴ karkarāsi, MS. Whish No. 144.

⁵ ke, MS. Whish No. 144.

śukre kṣitejalagne dhenudvayam atra garbhīṇī caika tisṛ-
ṇām gavām adarśanam aṣṭamadivase bhavel lābhaḥ bu-
dhadṛṣte tallagne hy aśvatarinām adarśanam brūyāt
śvākale ravyudaye labhyante mṛgayamānena adya caturtthe
divasecchāgoṣṭameśvare drṣṭe prativeśiko vayasyo navame
divase svayan detā śaśiśukrābhyaṁ drṣṭe śitir ggāvo bhūtās
sagopālāḥ ।

(3)

The *Vedāntasāra*, in 22 Adhyāyas. The name of the author is not given.¹

It begins:—hariḥ śrīgaṇapataye namaḥ avighnena pari-
samāptir astu[ḥ] śuklāṁbaradharām viṣṇum śāśivarṇam
caturbhujam prasannavadanām dhyāye sarvavighnopāśān-
taye । ajñānatimirāndhasya jñānāñjanaśalākaya cakṣur
unmilitam yena tasmai śrīgurave namaḥ । ... athāsādhana-
catuṣṭayasamvākyānantaram ātmānātmā vivekam ucyate ।
ātmā śarīratrayam । vilakṣaṇā avasthāttrayasākṣi nityaśu-
ddhabuddhamukam (?) satyapariपूर्णasaccitānandakatvam
nāma kālattrayanāśanarahitatvam nāma kālattrayavidyā-
mānaprakāśatvam svasaktasāmsayādhivirodhi svabhāvatvā
mama (read °tvam nāma?) tasmād anantarūpatvam satva-
rajastamoguṇasvarūpam ajñānasaccidānandasvarūpam brah-
maṇah ubhayāḥ (?) ākāśam ulpannam ākāśadvāyum vāyor
ahni ahni rāvah,² etc.

F. 4:—iti vedāntasāre prapañcarahasyaprathamoddhyā-
yah ॥ F. 7:—iti vedāntasāre śarīralakṣaṇam nāma ṛttiyo-
ddhyāyah ॥ F. 15b:—iti vedāntasāre bhaktilakṣaṇasam-
praṇaye trayodaśoddhyāyah ॥

It ends (f. 24):—iti vedāntasāre videhakaivalyalakṣaṇe
sāṃśārarahasye dvāvīmśoddhyāyah ॥ ॥ upadeśavedāntasi-
ddhyarahasyam samāptah । śrīgurubhyo namaḥ ॥

114.

WHISH No. 112 A.

Size: $16\frac{1}{2} \times 1\frac{7}{8}$ in., (1) + 95 + (8) leaves, from 9 to 12 lines on
a page.

¹ "It is by Śankarācārya", Prof. Aufrecht.

² Read utpannam ākāśād vāyur vāyor agnir agner āpah?

Material: Palm leaves.

Date: Probably end of 18th cent.

Scribe: Vāsudeva.

Character: Malayalam.

The *Bhaktapriyā*, a Commentary on the *Nārāyaṇīya-stotra*, in 12 Skandhas. The author of the Stotra is *Nārāyaṇa Bhaṭṭa* of Kerala. See Aufrecht CC. p. 294.

It begins:—hariḥ śrīgaṇapatiye namah avighnam astu śrīgurubhyo namah | gajānanam girān devīm Vyāsam kāṃsaḥanam gurūn bhūteśam īśam āśasitārtthadān prāṇamāmy aham śrīmatbhāgavatārtthasamgrahamayaṇārāyaṇī-yāhvayam stotram hrdayam anargham ujvalataraddhvastāndhakārodayam yat kaṇṭheṣu satām anuttamaguṇam pratyagram utbhāsate tasyeyam kriyate yathāmati mayā vyākhyā hi bhaktapriyākīrttanam bhagavatkīrtter mmatkṛtāv ānuṣamgikam ity evam prayatnenāsmadvyākhyātṛtvaprasiddhaye (!) iha khalu samadhitaganikhilanigamārtthasatatvatayā śabda-parabrahma-pārā[vāra]vāriṇatayā paramabhāgavata-tayā ca sakalasahṛdayamahitayaśāś śrī-Nārāyaṇa-kaviḥ paramakāruṇikatayā bhaktānugrahaḥ śrībhāgavatārtthā-nusārinārāyaṇīyābhidham stotraratnañ cikīrṣuḥ prathamam prathamaślokena prārīpsitasya stotrasyāvighnena parisa-māptipracaya-gamanābhyaṁ śrotujananikhilajanasa-mihita-siddhaye ca stotrapratipādyajagatsarggādidaśakalakṣaṇaḥ lila-nidānabhūta-paratativānusmaraṇaḥ rūpamangalam ācarati | sāndrety ādinā brahmaguru uvacanapure sāksāt bhātiti sambandhaḥ brahma sarvam aśrayam sarvānusyūtam suddha caitanyaṁ guruvacanapuram iti prasiddhe kṣetre sāksāt bhāti, etc.

F. 41b:—iti nārāyaṇīya-stotra-vyākhyāyām bhaktapriyā-yām navamaskandha-paricchedaḥ ||

It ends:—śrībhāgavatavyākhyādrṣṭānartthāt padānyepi (sic) stotra-vyākhyā-narūpeṇa racitāni param mayāyan nāmna sammatam stotrañ janānām antarāntarā tābhyaṁ eva hr̥disthābhyaṁ mayā neyam kṛtā kṛtih || iti nārāyaṇīya-stotra-vyākhyāyām bhaktapriyāyām dvādaśa-kandha-paricchedaḥ || | Vāsudevena likhitam idam | hariḥ etc.

115.

WHISH No. 112B.

Size: $12\frac{3}{4} \times 2$ in., (1) + 49 + (1) leaves, from 8 to 11 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Grantha.

A Collection of Stotras, and sundry fragments. The titles of the Stotras are given in the margins at the beginning of each of them, and in a list on the first leaf.

(1)

The *Mātrikāstava* (ff. 1—4).

It begins:—apratyakṣakathām akṛtrimarasām arkapra-kāśakramām asmaccittagṛhām atarkyavibhavām avyāja-niryyatkṛpām | akṣāṇām adhivedatām aviditām addhvānta-gām addhvagām akṣīṇāgamasāmvidabhyupagamām anvemi dakṣātmajām | 1 |

It breaks off (f. 4b) in the 37th stanza with the words:—bhasmākāravidagdhake hutavahe bhāvākṛte man-mathe.

(2)

The *Mātrikānyāsa* (ff. 5—6).

It begins:—atha bālāsamputitamātrikānyāsaḥ | Dakṣinā-mūrtti(r) ṛṣih | gāyatrī cchandah | bālārūpiṇī mātrikā saras-vatī devatā | etc.

It breaks off with the words:—somamaṇḍalāya śodaśa-kalātmanerghyāmṛtāya nama jalam āpūryya.

(3)

The *Tripurāśṭottara* (ff. 7—8).

It begins:—kalyāṇī tripurā bālā māyā tripurasundari | sundaryy umā bhās[v]avatī omkārī sarvamāngalā | etc.

It ends (or breaks off) with the words:—śarīraceṣṭā mama te prāṇāma stutiś ca vāg indriyavṛttir astu | sarvā manovṛttir anusmṛtis te sarvan tavārādhanam eva bhūyat |

(4)

The *Syāmalāmbāvarmaratna*, or *Mātaṅgīkavaca* (the latter title in the margin and in the Table of Contents), i. e. the

tenth Paṭala of the *Saубhāgyalakṣmīkalpa* (ff. 9—10). See Burnell, Tanjore, p. 197 b.

It begins:—senāpatitvan devānām purā prāpya ṣadāna-nah | sadāśivam upāgamya pitaram vākyam abravīt | etc.

It ends:—iti śrīsaubhāgyalakṣmīkalpe caturllakṣagrān-thavistāre skandeśvarasamvāde śyāmalāmbāvarmmaratnan nāma daśamah paṭalah || śrīśyāmalāmbāyai namaḥ ||

(5)

The *Mātaṅgyaśottara* (ff. 11—12).

It begins:—mātamgi vijayā śyāmā saciveśī śukapriyā | nīpapriyā kadambesi madaghūṛṇitalocanā | etc.

It ends:—etair yyas saciveśānīm sakṛt stauti śarīravān | tasya trailokyam akhilam haste tiṣṭhaty asaṁśayah ||

(6)

The *Bālāsaḥasranāman* (ff. 13—16).

It begins:—asya śrībālāsaḥasranāmamahāmantrasya Dakṣināmūrtti(r) ḫṣīḥ | pañkti cchandah | bālā parameśvari devatā | aim bijam kṣīm śaktih | etc.

It ends (or breaks off) with:—kāṃkālapatni kālindi kaumāri kāmavallabhā | pānodyuktā pānasamsthā bhima-rūpā bhayapradā |

(7)

Ff. 17—21 contain various Mantras for Tantric purposes.

F. 17 begins:—śrasi Antaryāmī bhagavān ḫṣīḥ | mukhe anuṣṭup cchandah | hrdaye sadyo devatā | etc.

On f. 19 we read:—asya śrīśaktipañcāksarastotramahā-mantrasya Vāmadeva ḫṣīḥ | pañkti cchandah | umāmaheśvaro devatā | etc.

F. 21 ends:—harir haro viriñcaś ca srstyādīn kurute yayā | namas tripurasundaryā namāmi pādapāmkajam |

(8)

The *Tripurāstava* in 54 stanzas, attributed to *Durvāsas* (ff. 22—27). Printed with the title *Tripurāmahimastotra* in the Kāvyamāla, Part XI, p. 1 ff.

It begins:—śrimātas tripure parāt paratare devi trilo-kimahāsaundaryyārṇavamanthanothbhavasudhāprācuryyava-rṇojalam | udyatbhānusahasranītajapāpuṣpaprabhan¹ te vapuh svānte me sphuratu trilokanilayam jyotirmmayam vāñmayam | etc.

It ends:—bhūṣyam vaidusyam udyaddinakarakirañākāram ākāratejassammānam (bhūrimārgam Ed.) nigamani-gamanām durgamām yogamārgam | āyuṣyam brahmaṇapoṣyam hariharaviśadām kīrttim abhyeti bhūmau dehānte brahma-bhūyam parataracarañākāram abhyeti vidvān || 54 ||

(9)

The *Dakṣināmūrttipañjara*, or the 18th Adhyāya of the *Brahmānda-Purāṇa* (ff. 28—29).

It begins:—pranamya sāmbam iśānam śirasā Vaiñiko muniḥ | vinayāvanato bhūtvā papraccha skandam ādarāt | Nārada uvāca | etc.

It ends:—iti śribrahmāṇḍapurāṇe guhanāradasamvāde dakṣināmūrttipañjaran nāmāstādaśoddhyāyah || śrīśivāya namah ||

(10)

Ff. 30—36 contain various (Tantric?) fragments, too small to make anything of them.

(11)

The *Gaṇapatyaṣṭaka*, ascribed to *Sadāśiva* (f. 36).

It begins:—asya śrimahāgaṇapatistotramālāmantrasya Sadāśivo bhagavān ṛṣih | anuṣṭup cchandah | gaṇapatir devatā | etc.

It ends:—iti Sadāśivaproktam gaṇeṣaṣṭakam sam-pūrṇam ||

(12)

The *Lalitāstavaratna* (ff. 37—49).

Other copies in Nos. 63 (5), 160 (2) and 174.

Beginning and end the same as No. 63 (5). See above p. 81 seq.

¹ Read oñtanajapāpuṣpaprabham with Ed.

116.

WHISH No. 113.

Size: $11\frac{7}{8} \times 2$ in., (1) + 102 + 31 + (1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 4th December 1831. The MS. may be about 50 years older.

Character: Grantha.

(1)

The *Śrutiśūktimālā*, or *Caturvedatātparyasamgraha*, in 149 verses, by *Haradatta*, together with a Commentary. Mr. Whish gives the title '*Caturvedabhbhāṣya*'. (Ff. 102). See Stein-Jammu, p. 359 seq.

It begins:—iha khalu | kalikālakalanānanaram avaidika-
bauddhādirāddhāntanuṣandhānāviṣuddhabuddhīn niriṣvara-
tvanirvāhakavaidikāpaśata(read "prāṣasta?")mīmāṃsakalpitā-
nalpavikalpalpaśravaṇoṇmiṣitakaluṣakalmaṣikṛtaवृशम्का -
viṣayaśeṣuṣṭanmaniṣiṇonugṛhītakāmo maheśvarāmśāvatārā-
yamāṇo (read "naḥ") padavākyapramāṇajñō Haradattācā-
ryyaś śaivavaidi(ka)tantraviśvāsakāriṇīm avaidikamatanirā-
kāriṇīm | samastakalmaṣapahāriṇīm | abhedapurushārtthapū-
raṇīm | saṃsārasāgarottāraṇīm bhavaikabhaktivibhavavistā-
riṇīm | pañcāśaduttaraślokātmikām śrutiśūktimālām cikīṣur
llakṣaṇapramāṇābhyaḥ ī nyāyena tatsiddhyartthaṁ asyām
śrutiśūktimālāyām prādhānyena prati(pi)pādayiṣitāni namaś-
šeṣitvaniratiśayaiśvaryyādiguṇakatvanārāyaṇopaniṣadudīrī -
topāsyatvagāyatṛipratipādyatvalakṣaṇāni kratušeṣitvalakṣa-
nāni pañcalakṣaṇāni pañcabrahmāṇīva pañcākṣarāṇīva śru-
tiśiddhāni pañca **** (blank) pañcayāva(read pañcā-
vayava?)sthitasya paramēśvarasya pañcalakṣaṇāni samgr-
hānalā tadviśiṣṭatvenānanaśadhāraṇatvād asyaivāśrayanīya-
tvād anīśvaraṁ ***** (blank) ntrāṇām viṣṇubrahmādi-
nām āśrayaṇīyyatvapāttāvi(read "tvāpattāv avi?")dūratopā-
stety asyaivāśrayanīyatve hetutvan darśayann īha yasmai
nama iti || yasmai namo bhavati yasya guṇās samagrā
nārāyaṇopaniṣadā yadupāsanoktā | yo na(h) pracodayati
buddhim adhikṛtau yas tan tvām ananyagatir iśvara sam-
śrayāmi || 1 || namo namaskārah, etc.

Amongst the books and authors quoted in the commentary are: Jaimini, Bādarāyaṇa, Sudarśanācārya (f. 5), Padma-Purāṇa (quoted as 'Pātma'), Āditya-Purāṇa (f. 15 b), Mārkaṇḍeya-Purāṇa, Pārāśara-Purāṇa (f. 59), etc.

It ends:—bhaktam bhavānādīpārśvacaroṇītam mahyam maheśvarapayasi grāptam prasannam | bhuñjāna eva tad aham ghaṭiti brabuddha svapnas samādhirkadtadhiyām abhinnah¹ ॥ 149 ॥ stomas same tad avadhāya gr̄ñhatām arttham asya nikhilena jānatām | grāhyam annyad api nāvaśisyate jñeyam anyad api vā na kiñcanā ॥ om | hariḥ om etc.

(2)

The *Maṇimāñjarī*, a Commentary on *Kedāra's Vṛttaratnākara*, by the *Purohita Nārāyaṇa*, son of *Nṛsiṁhayajvan*, in 6 Adhyāyas. Ff. 31. See Nos. 54 (3), and 170.

It begins:—śvetāmbhodhisthitān devām śuddhasphaṭikavigrahām | vāgvibhūtipradām sāksād vande gandharvakāndharam | Nṛsiṁhayajvanah putro Nārāyaṇapurohitah | vṛttaratnākaravyākhyām vyākaroti yathāmati ॥

F. 14:—iti ṣoḍāśmātrāprakaraṇām ॥

It ends:—iti vṛttaratnākaravyākhyāyām maṇimāñjaryyām ṣaṣṭhoddhyāyāḥ ॥ śrīguruvaraṇāravindābhyām namo namah ॥ om ।

117.

WHISH No. 114.

Size: $14 \times 1\frac{3}{4}$ in., (3) + 56 + (1) + 97 + 1 (f. 28 being double) + 9 (numbered as ff. 112—120) + 8 + (1) leaves, from 10 to 13 lines on a page.

Material: Palm leaves.

Date: End of 17th or early 18th cent.?

Character: Grantha.

Injuries: The first leaf, and f. 28 of the second work are slightly damaged.

The eight leaves of the last work are numbered by the Akṣaras of the invocation 'hariḥ śrīgaṇapataye namah' as follows: hariḥ = 1, śrī = 2, ga = 3, ṇa = 4, pa = 5, ta = 6, ye = 7, namah = 8.

* Words and metre quite corrupt.

An entry by Mr. Whish says: "This volume contains the Tarkka-Chūḍāmaṇih; a work by Bāhwṛīcha Dharmrajab; in refutation of the Nyāya or philosophy of Gautamah; the founder of the Nayyāyikah or Aristotelian Sect—and also a second work on the same subject by the same author."

(1)

The *Tarkacūḍāmaṇi* (a Commentary on the Anumāna chapter of *Ruciḍatta's Tattvacintāmaniprakāśa*), by the *Bahvṛca Dharmarāja*, "an inhabitant of Kaṇḍaramāṇikya-grāma (our MS. has Kaṇṭaramāṇikka), and son of Tri-vedinārāyaṇayajvan of the Kaundinya-gotra" (Burnell, Tanjore, p. 115). The MS. is incomplete (ff. 56).

It begins:— kāverivāriपānapratihatatamasām maṇdite paṇḍitanām nyandai (?) śrī-Rāmacandra smṛtibalavīśadā-śeṣatāntrārtthasārah deṣe vikhyātavāso vividhagurukapāleśa-to labdhabodho nyāyābdhin tarkacūḍāmaṇim iha kurute Bahvṛco Dharmmarājah | tretāgnidhūmākulavīthikām karne (read 'kāmpkane?') gṛhe gṛhe yatra vasanti sūrayaḥ adhīta-sarvaśrutayah kathāntare ha nirjjitapratyānumānavādināḥ | tatra kaṇṭaramāṇikkagrāmaratnanivāsinā | maṇiprakāśavi-vṛtir Dharmmarājena tanyate | daśānām api ṭīkānām bham-gam kurvan kvacit kvacit | anumānaprakāśasya. vivṛtim karavāny aham | ārabdhaparisamāptaye māngalam ācāritam ū[k]ṣyaśikṣayai granthato nibadhñati praṇayeti vi-ghnaddhvamsam iti yady api granthasamāptir eva prārtha-nīyā tathā sati vighnaddhvamse lokāvagatakāraṇād eva, etc.

It breaks off with the following words (f. 56 b):—tadaṁ-gikārāt vyadhikaraṇaprakārakecchāmgikād ity artthāḥ iṣṭa-bhedepi upasthīteṣṭabhedety artthāḥ tatjñānārttham iti | anāgatajñānārttham ity artthāḥ | ata eva paramate anāgatapākajñānayā prasiddhapākavīṣayānumānādara iti bhāvah | uktaprāyam iti abhedajñānasya pravarttakatve sthā-p(y)ate icchājanakatvam api tasyaivoktaprāyam ity artthāḥ 'numāneneti | idam sukham sukhpūrvavartti sukhatvād ity anumānenety arthāḥ 'siddheḥ.

(2)

A Commentary on *Gaurikānta Sārvabhauma Bhaṭṭācārya's Tarkabhāṣābhāvārthadīpikā* (Commentary on Keśavamīśra's *Tarkabhāṣā*). Incomplete (ff. 97). See Ind. Off. IV, p. 607.

It begins:—*namas te sārade devi kaśmīrapuravāsini | tvām aham prārttha(y)isyāmi vidyādānan tu dehi me || Gaurikāntakṛti svatotiviśadānāgrātadoṣāpy asau bālānām hrdayam na rañjayati yat praudhasya ceto yathā | taddoṣāya bhavaty atalā prakaṭayan bhāvam vicāryyānayā kurve Keśavabhāvanānugatayā bālapramodam param | cikirṣitasya granthasya vighnaśāntyai kṛtam māṃgalam śiṣyaśikṣayai nibadhnāti om iti | atra omkāraś cāthaśabdaś ca dvāv imau brahmaṇah purā | ka[m]ṇṭham bhītvā viniryyātau tasmān māṃgalikāv iti śikṣāvacanenomkāraprayogasya pratyekam māngalatvāt on tat sad iti nirddeśo brahmaṇas trividha smṛta iti, etc.*

F. 2:—*nanv evam bahumāngalācaraṇena vighnarūpādrstapratibandhakakūṭanivṛttāpi śiromanirūpamahāgranthavyākhyā cāturyyajananitāhamkāramūlakalajjārūpadṛṣṭapratibandhakād alpagrantha-Keśavakṛtivyākhyāne svabhāratyāḥ pravṛtyanupapattir ity ata āha mātar iti kim lajjasa iti, etc.*

F. 11:—*śiṣṭācārollamghināḥ Keśavamīśrasya kṛtir iyam katham śiṣṭair ādaranīyetyabhiprāyavatām śāṅkām apākaroti atra ceti granthakāravīṣaya ity arthaḥ, etc.*

F. 97 ends:—*dravyeti dravyasamavetalaukikacākṣuṣatvām kāryyatāvacchedakam ālokasamyogatvām kāraṇatāvacchedakam svasamavāyisamavāyāḥ kāraṇapratyā(sa)ktīlī sparśādispārśane kāryyatāvacchedakasyātīprasarāgvāraṇāya pratyakṣatvām apahāya cākṣuṣeti tamaś cākṣuṣe cākṣuṣatvāsyā nilan tama iti nīlatvasāmānyapratyāsaktijālauki karūpacākṣuṣe dravyasamavetaviṣayakacākṣuṣatvāsyā ghaṭādimātraviṣayakalauki kacākṣuṣe dravyaviṣayakalauki-kacākṣuṣatvāsyā rūpatvādimātraviṣayakanirvikalpake samavetaviṣayakalauki kacākṣuṣatvāsyātīprasaraktatayā dravyasa-*

mavetaviṣayakalaukikacākṣuṣatvam kāryyatāvacchedakam
ity uktam rūpādikā.

(3)

A fragment of the *Prakriyāsarvasva* (9 leaves, numbered as ff. 112—120), apparently the work of *Nārāyaṇa* who is described by the Mahārāja of Travancore (in the JRAS. vol. XVI, 1884, p. 449) as ‘the most popular and well-admired author of *prakriyāsarvasvam*, *dhātukāvyam*, *nārāyaṇīyam*, etc.’

F. 112 begins:—brāhmaṇimatā brāhmaṇihatā | pullim-
gasādhāraṇasyety ukteḥ prthivitarety atra na | nadyāś
šeṣasyānyatarasyāṁ | nyantavarjjitasya nadisamjñasya ny-
anteṣ ekā ca ścaghādau hrasvo vā syāt | etc.

F. 120 ends:—yatir nnānā ṣāṭhāmuś ca kṛtvortthas ta-
ddhitevyayam | itaḥ param samāsāntaḥ santi kecana ta-
ddhitāḥ | teṣān tattatsamāsesu varṇanaiva laghiyasi ||
iti prakriyāsarvasve taddhitakhaṇḍaḥ || samkṣepātiśayepi
vācyabahutā hetor abhūd vistarāḥ spaṣṭatvepi kṛte svā-
bhāvagaṇānābhāgāmanāga sphuṭāḥ | evam vyaktim iyān
padārttha iyatā granthena yātoyam ity evam yo vimṛśet
sa eva kalayed asmannibandhe guṇān | hariḥ gurubhyo
namah ||

(4)

Fragment of a *Ganapāṭha* (ff. 8), perhaps part of the preceding work.

It begins:—athāpatyagaṇāḥ | utsōdapānavikāravinada-
taruṇatalunadhenupilukuṇasuvarṇebhyāḥ | autsāḥ audapā-
nah | vaikāraḥ | vainadaḥ | tāruṇaḥ | tālunaḥ | dhainavaḥ |
pailukunaḥ | sauvarṇaḥ | bharatakurusatvadindrāvасāna-
janapadapañcālośinarebhyāḥ | etc.

It ends:—caupayatacāikayatacāiṭayatabailvayatasaika-
yatānān ca | caupayatyā caikayatyā caiṭayatyā bailvayatyā
saikayatyā iti ||

118.

WHISH No. 115.

Size: (1) $15\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 156 + (1) leaves, from 9 to 13 lines on a page. (2) $14 \times 1\frac{3}{4}$ in., 11 leaves (numbered as ff. 79—89), 11 or 12 lines on a page.

Material: Palm leaves.

Date: The MS. of the first work was probably written about the middle of the 18th cent. The MS. of the second work seems to be older.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Slightly damaged by insects in the middle of the book.

(1)

The *Naukā* or *Horāvivaraṇa*, a Commentary on *Varāhamihira's Brhajjātaka*. Also called *Daśādhyāyī*, according to Aufrecht CC. p. 248.

It begins:—hariḥ śrīgaṇapataye namalī avighnam astu jayati bhagavān gajāsyena (corrected to gajāsyo) yatkarṇṇavyajanamārutā bhajatām yānto vyasanāni haranty āyāntaś cārppayanty abhīṣṭāni satyajñānaparam brahma jyotirānandarūpiṇīm naumi sarvottarodattapraśnamālām sarasvatīm satyajñānapradāyeṣṭadeśakālaprabodhine nama śrīgurave sāksāt parameśvaramūrttaye | yeṣām ātmani garbhasaṃskṛtimukhair mmauñjini baddhāntimaiḥ vrate karmmabhir atra bhāti vidhivat brahmapratīṣṭhāpitāḥ śrautasmārttasamastakarmmasatatañuṣṭhānaniṣṭhātmanas tān etān praṇamāmi bhūmivibudhān iṣṭārtthakalpadrumān śrīsūryādin su(kha)samvedya¹ nigrahānugrahān jagatsṛṣṭisṛṣṭhitilayajñānahetūn upāsmahe | śrimad - Varāhamihirahorātālparyasāgare sadarttharatnasamśiddhyai ṭikā naukā vicāryate | etc.

It ends:—addhyāyānukramam vṛttanuvyāñca (read vṛttena vyañjayati?) ślokatrāyēṇa | rāśiprabhedo grahayonibhedo viyonijanmātha niṣekakālah janmātha sadyomaraṇan tathā-yur ddaśāvipakoṣṭakavarggasamjñāḥ karmmājivo rājayogāḥ khayogāś cāndrā yogā dvigrahādyāś ca yogāḥ pravrajyāto

¹ sukhaveḍya corrected to susamvedyā.

rāśīśilañ ca dṛṣṭi(r) bhāvas tasmād āśrayotha prakīrṇṇah
 neṣṭayogā jātakam bhāminānām niryāṇām syān naṣṭajanmā
 drgāṇah addhyāyānām vimśatih pañcayuktācaryuktāny(read
 °cāryoktāny?) atra vṛttā[Ś]śatāni | iti prathamo rāśiprabhe-
 dah dvitīyo grahayonibhedah trītyo viyonjanmā caturttho
 niṣekālāḥ pañcamo janma | ṣaṣṭhas sadyomaraṇam | sa-
 ptama āyurddāyah aṣṭamo daśāphalāni navamoṣṭavarggah
 daśamah karmmājīvah ekādaśo rājayogaḥ dvādaśah kha-
 yogaḥ trayodaśā cāndrayogaḥ caturdaśo dvigrahādiyogaḥ
 pañcadaśah pravrajyāyogaḥ ūdaśo rāśīśilāni saptadaśo
 grahadṛṣṭih aṣṭadaśo bhāvaphalam ekonavimśam āśrayayo-
 gaḥ | vimśah prakīrṇṇah ekavimśoniṣṭayogaḥ dvāvimśas
 trijātakam trayovimśo niryāṇām caturvimśo naṣṭajātakam
 pañcavimśo drekāṇaphalapakṣa ṣadviṁśopradarśanaparo-
 ddhyāyah horāvivaraṇam samāptam || || Śriparamagurave
 śaraṇam || etc.

(2)

The *Praśnāmrta*, by *Kumāra*, pupil of *Nārāyaṇa Jyotiṣa*, a fragment only. A work of the same title is ascribed to *Jambūnātha* in the "Index of MSS. in the Government Oriental MSS. Library, Madras," p. 55.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
 śrīgurubhyo namaḥ samastavighnaprabhavopaśāntaye na-
 maskaromi dvipanāyakānanam vacaḥ prasādam kurutām
 sarasvati etc. . . . āśid dvijanmā dvipakānanākhye grāme
 sudhīḥ prātr (?) janīnacetaḥ śāstrārtthavettā śrutiपारद्र्ष्वा
 Nārāyaṇo jyotiṣas tarppayāyi | tasyāsti śisyo vinayapradhā-
 nas tadiyakāruṇyanivāsaḥbhūmiḥ yaś śrī-Kumāro vidito dvij-
 janmā grahendrasañcāravīcāracuñcuḥ praṇamya soyam
 gurupādāpatmam nirikṣya horām sakalārtthapuṣṭām ādāya
 sāran tu tato vyadhatta praśnāmrtaṁ bālahitāya hrdayaṁ
 paropakāraikato mahāntas sanctṣamantah kṛpayā vidhaya
 sammānayantām idam asmadīyam praśnāmrtaṁ nirmmalakī-
 rtibhājah, etc.

It breaks off with the words:—caturthajvaraśāntaye |
 krṣṇāya namaḥ |

119.

WHISH No. 116.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., (2) + 82 + (1) + 133 + 6 + (2) leaves, 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Bhāṭṭadīpikā*, a Commentary on *Jaimini's Mīmāṃsā-darśana*, by *Khaṇḍadeva*, from Adhyāya VII, Pāda 1 to Adhyāya IX, Pāda 3. (Ff. 82.)

It begins:—śrutipramāṇatvāc cheṣāṇām mukhyabhede yathāndhikārabhava syāt ॥ evam sādhikāre upadeśevagatedhunā tadaadhinasiddhir atideśo nirūpyate । etc.

Adhyāya VII ends f. 15b, Adhyāya VIII f. 28b.

It ends with the third Pāda of the IXth Adhyāya:—iti śrī-Khaṇḍadevakṛtau bhāṭṭadīpikāyām navamasyāddhyā-yasya trtiyah pādah ॥

(2)

The *Bhāṭṭacandrikā*, a Commentary on *Khaṇḍadeva's Bhāṭṭadīpikā*, by *Bhāskararāya Bhāratī*, the son of *Gambhirā* and *Konamā* (?), and pupil of *Nṛsiṃha* and *Śivadatta*. The author lived at Benares in 1629, according to Aufrecht CC. p. 411. The MS. contains the whole of the first Adhyāya, and the two first Pādas (Pāda 2 incomplete) of the second Adhyāya. (Ff. 133.)

It begins:—śrī-Gambhiravipaścitaḥ pitur abhūd yaḥ Konamāmbodare vidyāṣṭādaśakasya marmmabhid abhūd ya śrī-Nṛsiṃhāt guroḥ । yaś ca śrī-Śivadattaśuklacaraṇaiḥ pūrnābhiṣiktobhavat sa tretātripurātrayīti manute tām eva nāthatrayīm । bhāgirathibhimarathī taṭakūṭaḥ kakuppataḥ । pāṇḍuramgaḥ param brahma mama daiyam vṛṣākapīḥ । mīmāṃsāśāstrajīvātum Jaiminīadimunitrayam । sarasvatīn ca natvāham vyākurge bhāṭṭadīpikām । śrī-Khaṇḍadevodi-tabhāṭṭacandrikām prasārayan śodaśalakṣaṇīm bhuvi । sa bhāṭṭacandras samudeti yam vyadhan mahāgnicit Bhā-

skararāya-Bhārati | paripūrnavidhūdayānvayavyatirekānu-
vidhāyinī satī | budhakṛtkumudaprabodhakṛḍviśadārtthā
bhūvi bhāṭṭacandrikā | prāripsitasya granthasyāvighnatā-
dyarttham śrīcakrasomayāgau śleṣenā stauti || dīkṣāṃga
iti | etc.

F. 17b:—iti bhāṭṭacandrikāyām candrodayanāmni tīkā-
yām Bhāskararāyasya krtau prathamāddhyāye ādimah
pādah ||

I, 1 ends f. 17b, I, 2 f. 34b, I, 3 f. 66, I, 4 f. 95b (end
of the first Adhyāya), II, 1 ends f. 115b.

It breaks off (f. 133b) with the words:—sāhityānavagame-
neti saptadaśapaśughaṭitasamudāyasyaikasya pratisaṃban-
dhitvena devatātvānvayakālenupasthitatvād ity artthah.

(3)

A fragment belonging to the *Bhāṭṭadīpikā* (ff. 6).

It begins:—kāmyapaśukānde vāyavyām śvetam ālabheteti
śrutam tatra śvetam ity atra śvetasabdasya dvitīyāntatvepi
bhāvanāyā bhāvyajanakajanakam, etc.

It ends:—iti bhāṭṭadīpikīyapaurṇamāsyadlikaraṇaprasam-
garītiḥ || hariḥ om ||

120.

WHISH No. 117.

Size: $13\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 225 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Aṣṭāṅgahṛdaya*, by *Vāgbhaṭa*, incomplete (I, 1 to
IV, 18). See the excellent edition of the work by Dr.
Anṇā Moreshvar Kunte (Bombay 1880).

It begins:—hariḥ śrīgaṇapataye namah avighnam astu
rāgādirogān satatānuṣaktān aśeṣakāyaprasrtān aśeṣān au-
tsukyamohāratidān jaghāna yopūrvavāaidyāya namostu ta-
smai | athāta āyuskāmīyan nāmāddhyāyām vyākhyāsyāmah
iti ha smāhur Ātreyādayo maharṣayah | etc.

The *Sūtrasthāna* (in 30 Adhyāyas) ends f. 82, the *Sārīrasthāna* (in 6 Adhyāyas) f. 108, the *Nidānasthāna* (in 16 Adhyāyas) f. 145.

It ends with the 18th Adhyāya of the *Cikitsitasthāna* (f. 225):—visarpe(read °sarpo) na hy asamṣṛṣṭas sosrapittena jāyate raktam evāśrayaś cāsyā bahuśosram hared atāḥ na ghrtam bahudoṣāya deyam yan na virecanam | tena doṣopay upastabdhas tvagraktapiśitam pacet || cikitsite aṣṭādaśah kuṣṭhacikitsitam iyah ||

121.

WHISH No. 118.

Size: 18 × 2 in., (1) + 1 + 197 leaves, from 9 to 12 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by insects. Part of leaf 196 lost.

A Commentary on *Kālidāsa's Kumārasambhava*, by *Nārāyaṇa*, a pupil of *Kṛṣṇa*. Sargas I—VIII, with lacuna from II, 58 to III, 76.

It begins:—hariḥ śrīgaṇapataye namah | avighnam astu | ṣaṭpadamukharitaganḍam koṭirabharāṁva(read °bhārāvā?)-baddhaśāśikhaṇḍam pranamata vāraṇatunḍam padakalamalām pranatasakalasuraṇḍam apāra + ruṇāpūrataramgitadṛ-
gañcalam kalāyakomalačchāyañ jānakināyakam bhaje |
prāciṇācāryakṛtās suvicāryayakumārasambhavavyākhyāḥ bā-
laprabodhanār̄tham lalitam karavāṇi vivaraṇan tasya |
prāciṇasūrivhite mahati prabhūte vyākhyāntare viphala
eṣa pariśramo me vātiprakāmasubhage malayādrijāṁtavāte
phalam kim u karotu mukhāniyōm | vyākhyaiṣā tu tathāpi
pradarśitānvayapadār̄ththavākyār̄thā vivṛtasamāsāvam̄tām
gurutaram upacāram ācarayet (*sic*) | vyākhyāntaresu dr̄ṣṭesu
vimirṣteṣ api tatvataḥ subhagaś Śivadāsokto mārgga evā-
nugamyate | bhūvi khalu mahākavīḥ Kālidāsaḥ pārvati-
parameśvarapavitracaritravicitram kumārasambhavābhidhā-

nam kāvyam cikīrṣuḥ āśīrṇamaskriyā vastunirdeśo vāpi tanmukham ityādivacanānusāreṇa vastunirdeśan tāvat karoti astiti | na tu kāvye yava(read yad a°?)sāddhyam tādanusāreṇaiva kāvya samjñā karttavyā | yathā yudhiṣṭhira-vijaya-jānakīharāṇa-śisupālavadvaprabhṛtinām atra tu tārakāsuranigrahaḥ kāvye sāddhyatāyā nirdiṣṭaḥ | etc.

F. 36b:—iti Śrī-Kṛṣṇasya¹ Nārāyaṇasya kṛtau Kumārasambhavavivarāṇe prathamas sarggah ||

F. 54 ends with the commentary on II, 58. Up to f. 54 the leaves are numbered by Akṣaras, then begins a new foliation (by figures) and a different handwriting with f. 55 where we find the commentary on III, 76 (last verse of Sarga 3).

The IIIrd Sarga ends (f. 55):—iti Śrī-Kṛṣṇaśiṣyasya Nārāyaṇasya kṛtau kumārasambhavavivarāṇe trītyas sarggah ||

Sarga IV ends f. 70b, Sarga V f. 110b, Sarga VI f. 132b, Sarga VII f. 165.

The eighth Sarga begins:—hariḥ atha pūrvasarggopakṣiptan devasya navavadhūviṣayam prathamānurāgānantara-sambhūtam sambhogam varṇayitum aṣṭamas sarggoyam ārabhyate tatra Mādhavenoktam atrāṣṭamas sarggo gaurī-sambhogavarṇanatvād vācayitum śrotum vyākhyātuñ ca na yuktam etacchilānān devatāśāpād āyuṣah kṣayo bhaviṣyati iti dakṣināvartte na punaḥ asya prakaraṇasya Śivayos sambhogavisayatvād rasabhbhāvān vivicya vaktum bibhemi tasmād anvayamātram atrādhikriyate ity uktam Aruṇācalanāthena tu tad ubhayam api dūṣitam ayaṁ kila tasyābhīprāyah pārvatiparameśvarayoś ūśarīramātragrahanam api lokānugrahārttham eva yathoktam bhagavato viditam² vo yathā svārtthā name (read nāma?) kāścit pravṛttayah iti | devyā api ūśarīragrahanādikam lokānugrahārttham eva iti devīmāhātmyādiṣu tatra tatra pratipāditam trividhā hi loke janāḥ muktā mumukṣavas saktāś ceti | ... yena kenāpi prakāreṇa bhagavati manahprajñidhānam eva

¹ Read Kṛṣṇaśiṣyasya, so all the other colophons.

² bhagavatā viditāḥ pr. m.

muktikāraṇam ity uktam bhāgavate ; kāmam krodham
bhayam sneham aikyam sauḥrdaṁ eva vā nityam harau
vidadhato yānti tanmayatām hi te iti mahākavir api kā-
mināñ cittam pārvatīparameśvarapādāravindāvasaktam vi-
dhātum evāṣṭamesmin sargge Vātsyāyaśāstrānusāriṇīm
padavīm uraricakāra ; etc.

Sarga VIII ends f. 196, and the MS. breaks off on
f. 197 with the words:—nanu yadi bhavyā madukta prakā-
ratvam eva virūpākṣasyānuditam tarhi tatprāptimātra-
phalat tapaso viramyatām ata āha ; mama manah atra
sthiram.

122.

WHISH No. 119.

Size: $15\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 136 leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Kollam 962 = A. D. 1787.

Character: Malayalam.

The *Nāmalingānuśāsana*, by *Amarasimha*, or the *Amarakośa*, with a Malayalam gloss.

It begins:—hariḥ śrīganapataye namah avighnam astu
śrīgurubhyo namah mama gurave namah yasya jñāna-
dayāsindhōr agādhasyānaghā gunāḥ ; etc. . . . svar avyayam
svargganākah tridivah tridaśālayah suraloko dyodivau dve
striyau klībe triviṣṭapam ॥ 6 ॥ svāḥ | avyāyam | svarggāḥ |
nākah | tridivah | tridaśālayah | suralokah | ivadim pulim-
gam || dyaūḥ | okārāntam | divauḥ | vakārāntam | dveḥ |
striyauḥ | klībe triviṣṭapam | ivanu || svarggattinnuperaḥ ||
amarā nirjarā devās, etc.

Kāṇḍa I ends on f. 30, Kāṇḍa II on f. 96.

Kāṇḍa III ends (f. 136):—saṣṭyāntaprākpadāś senā-
stheyān nāmalingānuśāsanam || akṣaram yat paribhraṣṭam
etc. . . . avedomām aham vande menadeyāya te namah
āsurāt prāṇinosyedam etat sarvam apālayam || . . . śrīnā-
rāyanāya namah śrikṛṣṇāya namah . . . śrīsūryādisarva-
grahebhyo namah kollam tollāyiratta arupattaranṭāmata
kannimāsam, etc. (Date, scribe, and benedictions in Mala-
yalam language.)

123.

WHISH No. 121.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 107 leaves, generally 8 or 9 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Malayalam.

The *Bhartṛkāvya*, i. e. *Bhāttikāvya*, with the Commentary called *Jayamāṅgalā*, Sargas I—III complete, beginning of Sarga IV, and V, 8—VI, 71.

It begins:—hari śrīgaṇapataye namaḥ avighnam astu | śrīgurubhyo namaḥ | pranipatya sakalavedinam atidustara- Bhartṛkāvyasalilanidheḥ jayamamgaleti nāmna naukeva viracyate tīkā | lakṣya(m) lakṣaṇaḥ ca dvayam e(ka)tra vi- duṣāṁ pradarśayitum śri-Svāmisūnūḥ kavir Bhartṛnāmā rāmakathāśrayam mahākāvyañ cakāra, etc.

F. 17b:—iti Bhartṛkāvyaṭīkāyāñ jayamamgalāyām pra- kīrṇnakānde rāmasaṁbhavo nāma prathamas sarggaḥ ||

Sarga II ends f. 40b, Sarga III f. 58b.

After f. 60 there is a lacuna extending from IV, 11 to V, 8.

V, 106 ends f. 85b (f. 86 which should be the end of Sarga V seems to be misplaced).

The MS. breaks off (in the Commentary on VI, 71) with the words:—sakhyaṣya tava sugrīvah kārakah kapi- nandanaḥ drutan draṣṭāsi maithilyās s[v]aivam uktvā tiro- bhavat | ito bulūcāv ity ādinā kṛtam adhikṛtyocaye kṛtyānām akṛtyānām kṛdantarbhāvepi bhāvakarmano(h) kṛtyā iti viśeṣapratipādanārttham pṛthagadhičāravacanam śeṣās tu kṛtaḥ kartta.

124.

WHISH No. 122.

Size: $16\frac{1}{2} \times 2$ in., 67 leaves, 9 or 10 lines on a page.*Material:* Palm leaves.*Date:* End of 17th or beginning of 18th cent.?

Character: Malayalam. The leaves are numbered by letters, as follows: ka = 1, kā = 2, ki = 3, kī = 4 . . . kau = 14, kam̄ = 15, kah̄ = 16, kha = 17 etc.

Injuries: The MS. is much damaged, many leaves broken, and lines lost.

(1)

The *Siddhāntaśekhara*, by Śrīpati, in 20 Adhyāyas (ff. 1—40).

It begins:—*** taye namah̄ avighnam astu (I) yat-tejāḥ pitṛdhāmni śitamahasah̄ pāthoyame maṇḍale saṃ-krāntam̄ kumudākarasya kurute kāntim̄ vikāsadhūyam̄¹ (I) cañcaccañcupuṭai[h]ś cakoranikaraīś cāpiyatesau ciran tra-lokyālayadipako vijayate devo nidhis tejasām (II) nijaguru-padadvandvam̄ kṛtvā manasy atibhaktito gaṇakatilaka-Śrī-pūrvoyam̄ Patir dvijapumgavah̄ (I) sphutam̄ aviśamam ma-ndaprajñaprabodhavivṛddhaye lalitavacanais siddhāntānām karoti hi śekharam̄ (I) śatānandaddhvastiprabhṛtituṭipary-a-natasamaya pramāṇam̄ bhūdhiṣṇyagrahanivaha samsthānakathanam̄ (I) grahendrānān̄ cārāś sakalagaṇitam̄ yattrgaditam̄ (read yantra gaṇitam̄?) sa siddhāntaḥ prokto vipulagaṇita-skandhakuśalah̄ (II) kratukriyārtthāḥ śrutayah̄ pradiṣṭaḥ kalāśrayās te kratavo niruktāḥ | etc.

F. 3b:—iti Śrīpativiracite siddhāntaśekhare grahabha-gaṇāddhyāyah̄ prathamaḥ ||

The 2nd Adhyāya (maddhyamādhikāroddhyāyah̄) ends f. 8, the 3rd A. f. 12, the 4th A. f. 17b [one leaf missing between ff. 17 and 18], the 5th A. (candra grahaṇa) f. 19, the 6th A. (sūryagrahaṇa) f. 19b, the 7th A. (parvānayana) f. 20, the 8th A. (pāta) f. 21, the 9th A. (grahodayāsta-maya) f. 21b, the 10th A. (candra) f. 23, the 11th A. (grahayuddha) f. 25, the 12th A. (bhayoga) f. 27, the 13th A. (vyaktagaṇita) f. 29b, the 14th A. (avyaktagaṇita) f. 31b.

After f. 34 three leaves (gī, gu, gū) are missing.

The 16th A. (golavarṇana) ends f. 36, the 17th A. (rāhu-nirākaraṇa) f. 36b, the 18th A. (grahaṇopavarṇana) f. 37b, the 19th A. (yantravidhāna) f. 39.

* For vikāsadhūyam the metre requires - - - - -.

The 20th Adhyāya ends (f. 40b):—iti siddhāntaśekhare Śrīpativiracite siddhāntaśekhare praśnavidhānāddhyāyo vīṁśaḥ ॥ namaś śivāya śrīśūryādisarvagrahebhyo namaḥ śrikṛṣṇāya namaḥ ॥ ॥ ॥

Amongst the authorities quoted are Āryabhaṭa, Jiṣṇu-nandana, Śrītrivikrama.

(2)

The *Mahābhāskarīya Karmanibandhana*, in 8 Adhyāyas (ff. 41—54), based on the *Āryabhaṭa*.

It begins (f. 41):—hariḥ śrīgaṇapatiye namaḥ kalām bibhartti kṣanadākarasya yaḥ prakaśitāśām śirasā gabha-stibhiḥ namostu tasmai suravanditāptaye samastavidyā-prabh(av)āya śāmbhavē jayanti bhānoḥ kamalāvabodhināḥ karā himāṁśor vanitānanatviṣaḥ sasūritārāspuṭadīrggharaśmayo dharāsutajñūākisita(?)tviṣaḥ punaḥ tapobhir āptam spuṭatantram āśmakañ ciratvam abhyetu jagatsu satgrahaiḥ cirañ ca jīvāsur apetakalmaśā Bhaṭasya śiṣyā jitarāgaśatravaḥ navādirīrūpāgniyutam mahibhujām śakendranāmnām śata-varṣasagraham dviṣaṭkanighnaṁ gatamāsasamyutam, etc.

F. 44:—iti mahābhāskariye karmmanibandhane pratha-moddyāyah ॥

It ends (f. 54):—Bhāskare mithunaparyyavasāne śarvārītigunasaptaghaṭī syāt akṣacāpaganitam vada tasmin lambakena sahyatam vigaṇayya Bhāskareṇa paricintya kṛto�am mandabuddhiparibhogasamarthāḥ samyag Āryabhaṭakarmanibandha spaṣṭavākyakaraṇais samavetaḥ spaṣṭāsthānekakiraṇe cchedyake grahaṇe raveḥ yad ihāsti tad annyatra yan nehāsti na tat kvacit ॥ iti mahābhāskariye aṣṭamoddhyāyah ॥ mahābhāskariyam samāptam ॥ akṣaram yat paribhraṣṭam mātrādhīnan tu yat bhavet kṣantum arhanti vidvāmsaḥ kasya nāsti vyatikramāḥ ॥ arddhād ūnañ ca dhūmrām syāt kṛṣṇam arddhādhikam bhavet vimuñcataḥ kṛṣṇadhūmrām kapilam sakalagrahe śrikṛṣṇāya namaḥ namaś śivāya śivam astu ॥ ॥ ॥

(3)

Fragment of some treatise on astronomy (ff. 55—66).

It begins (f. 55):—hariḥ Bhāskaram abhvandyāhan nikhilagrahagatiśeṣabodhakaram vaksye vyatipātādijñānopāyam samāsena ayanacalanan dvigunitam praksipyārke tyajet tam ṛtubhānvoh śiṣṭasame śitāṁśau kramaśah kilāṭavaidhṛtāv uditaū sāyanacalane tasmin yady uttaram ahivad adha upari śikhivad avāgayanes tastatopi tat sūkṣmatā ganitavaśāt sūryendvor bimbayogārdhād atpake-pakramāntare vyatipātahuh, etc.

F. 66 ends:—vainnye śobhanam ambikāramanabham riktān apūrṇāmbhasām sūktis̄ śukraśāṁkamandadivasā simhāśvigostrīghaṭāḥ vastre śurppabham uttamam̄ himakaro maddhyo vyayāristhito na śrīsendujaleśapāpadivasāḥ kannya *** meṣālinam̄ ॥ 33 ॥

125.

WHISH No. 123.

Size: $15\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam.

Injuries: Some leaves damaged by fire.

The *Kulacūḍāmaṇi*, or *Laghustutimahābhāṣya*, a Commentary on *Laghubhaṭṭāraka's Laghustuti*, by *Siṁharājā*, in 21 Vṛttas, with an introduction in Malayalam. The text is printed as the first part of the *Pañcastavī* in the 'Kāvyamālā', Part III (1887). Mr. Whish describes the work as "Vimśatī with Commentary of Siṁha-rājā".

It begins:—hariḥ śrīganapataye namah avighnam astu aindrasyevetyādi | eṣā | asau | tripurā | vah agham | sa-hasā | sadā | cchindyāt | etc. (follows Commentary in Malayalam language).

F. 15b:—athedānīm ādyavṛttam vivriyate | aindrasyeva śarāsanasya dadhatī maddhyelalāṭam̄ prabhām̄ śauryyīm̄ kāntim̄ anuṣṭagor iva śirasy ātanvatī sarvataḥ eṣāsau tripurā hṛdi dyutir ivoṣṇāṁśos sadāhasthitā chindyād vas sahasā padais tribhir aghañ jyotirmayī vāñmayī (i) śrīman-

mahārājasamakṣam evan trailokye śvāttā¹ siddhena siddha-sārasvatena śrimatgurukatākṣapātamātreṇa samsiddhis tat-kṣaṇam eva sarasvatī mandirāya māṇavadanāṁbujo Laghu-bhaṭṭārako nijalābhaprakarsas sarvesāṁ bhavatv iti buddhyā parameśvaryā jyotirmayīsvarūpām vāṁmayīsvarūpāñ ca prapañcaṁ pratipādayan tatkālavarttinas sadasyā pratyāśīrvādām karoti | etc.

F. 23.—śrimat-Simharājakṛte laghustutisrimanmahāmantrabhāṣye kulacūḍāmaṇau prathamavṛttam sampūrṇam ॥

It ends:—dhruvam niścitaṁ addhyayanam kariṣyatiti di-vyāsiddharśimānavaughagurvaccinnapāramparīyāgataṁ as-min mahatsvacchandasamgrahan tenedam Simharājena mayā sucaritīnā² kṛtaṁ laghustutimahābhāṣyam aśeṣāga-masammitam ॥ iti Simharājakṛtau laghustutimahābhāṣyē kulacūḍāmaṇau ekavīṁśativṛttam sampūrṇam ॥ Laghu-bhaṭṭārakāya namaḥ Simharājāya namaḥ śivāya namaḥ śivāya namaḥ śubham astu ॥

126.

WHISH No. 125 A.

Size: $12\frac{3}{8} \times 2$ in., (1) + 40 [numbered by letters from a, ā, i, ī etc. to am, ah, ka, kha, etc. to bha] + 143 [numbered as ff. 77—219] leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

Fragment of a Commentary on the *Bhāgavata-Purāṇa*, in Malayalam language. (Ff. 40.)

(2)

Fragment of the *Bhāgavata-Purāṇa*, Skandha X, Adhyāyas 57 to 84 in Malayalam language (ff. 77—202), and Adhyāyas 85 to 90 in Sanskrit (ff. 202b—219b).

¹ Doubtful reading.

² May be read also samcarī. Read sukharitī?

It ends:—kṣitibhujopi yayur yadarthāḥ ॥ iti śribhāgavate mahāpurāṇe pāramahāṁsasamhitāyāṁ Śribhāgavate mahāpurāṇe daśamaskandhe navatitamoddhyāyah ॥ śrikṛṣṇāya namah ॥ kṣantum arhati.

127.

WHISH No. 126.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., (1) + 77 leaves, 10 or 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Kuvalayānanda*, by *Appayya Dīksita*, complete.
See above No. 109.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu
parasparatapassampatphalāyitaparasparau prapañcamātā-
pitaraū prāñcau jāyāpati stumah | etc.

It ends:—amum kubalayānandam akarod Arppadikṣitah
niyogād Vemkaṭapater nnirupādhikṛpānidhe(h) | candrāloko
vijayatām śāradāgamasambhavaḥ hṛdyāḥ kuvalayānando
yalprasādād abhūd dhruvam ॥ ॥ Śrigurubhyo namah ॥
prākṛṣṭhekhilaphelavamśatilakas sūriṭcarāmabhavac chri-
mān cekamarutpradeśa iti vā gehentaraśreṇike talputrasya
ca śankarasya kavipatmārkakṣamād eva śisyālpajñasya hi
pustakam smarata ity etsudhi praudhakāḥ ॥ ॥ śubham
astu ॥

128.

WHISH No. 127.

Size: $17\frac{5}{8} \times 1\frac{5}{8}$ in., 82 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably early 18th cent. An entry by Mr. Whish is dated 'Calicut 1824'.

Scribe: Rāma.

Character: Malayalam. The leaves are numbered by Akṣaras in the same way as No. 19.

Injuries: Leaves 1, 38—41 damaged, other leaves slightly damaged.

(1)

The *Kāvyaprakāśa* (by *Rājānaka Mammata* and *Alaka*), in 10 Ullāsas. Ff. 1—4 contain the Sūtras only, ff. 4—51 the Sūtras with the Commentary. On the authorship of this work see Peterson, II, p. 13 sqq. The Bodleian MS. Sansk. e. 61 (Hultzsch Collection No. 172) contains a Śāradā MS. of the work, in which the colophon is:—iti kāvyaprakāśābhidhāp kāvyalakṣaṇam samāptam kṛtiś śrī-Rājānaka-Mammatakālakayoh ॥

The text begins:—***** niyatikṛtaniyamarahitāṁ hlādaika ***** paratantrāṁ navarasarucirān nirmmitim āadadhati bhāratī kaver jjayati kāvyaṁ yaśaserthakṛte, etc.

It ends (f. 4):—esān doṣā yathāyogam saṁbhavantopi kecana | ukteṣv antalī patantiti na pṛthak pratipāditāḥ ॥ ity esa mārggo vidusām vibhinnopy abhinnarūpah pratibhāsate yat na tad vicitram yad amutra samyag vinirmmitā samghaṭaneva hetuh ॥ iti kāvyaprakāśe daśama ullāsaḥ ॥

Then the Commentary begins:—hariḥ śrīgaṇapataye namah | granthārambhe vighnavighātāya samuciteṣṭadevatāṁ granthakṛt parāṁśati | niyatikṛtaniyamarahitāṁ hlādaikamayim ananyaparatāntrāṁ navarasarucirān nirmmitim āadadhati bhāratī kaver jjayati | niyatiṣaktyā niyata-rūpā, etc.

It ends:—pūrvoktayaiva doṣajātyāntarbhāvitā na pṛthak-(prati)pādanam arhantī sampūrṇam idam kāvyalakṣaṇam | iti kāvyaprakāśe daśama ullāsaḥ ॥ ity esa mārggo vidusām vibhinnopy abhinnarūpah pratibhāsate yaḥ na tad vicitram yad amutra samyag vinirmmitā samgha(ṭ)a)naiva hetuh | samāptam kāvyaprakāśam | śrīpatmārabha(read śri-Padmanābha?)gurupādasaroruhotthān reṇūn bhavābdhitaranāsthirasetubhūtān ajñānasantamasabhedasahasraraśmidhā-mno namāmy akhilalokahitaikaśilān | kāvyaprakāśanāmedam vicitram kāvyalakṣaṇam | preksāvatān camatkārakāraṇam likhitam mayā || on namo nārāyaṇāya || on namaś śivāya || āgāmikāla uṭaye pratāpe cāyati smṛtaḥ | āgaminīyām samṛddhau || karakṛtam aparādham kṣantum

arhanti santah ॥ Rāmeṇa likhitam idam pustakam ॥ śrī-
govindāya namah ॥ . . . hariḥ ॥ harahara ॥ ॥

(2)

The *Brahmapāra Stotra*, with a Commentary (ff. 52—54).

F. 52 begins:—pracetasam brahmapāram mune śrotum
icchāmalī paramam stavaṁ japatā kaṇḍa¹nādevo yenā-
rāddhyata keśavah । Somalī । pāramparam viṣṇā pāra-
pārah pārah parebhyaḥ paramārttharūpī, etc.

F. 53 begins:—brahmapāramayam vedāntārtthamayam
brahmaśabdapracuram vā viṣṇutatvapratipāditatvāt sto-
trasya tadvijijñāsubhi sprṣṭas Soma uvāca । pāramparam
ity ādi । etc.

F. 54 ends:—kathañ ca na iti syāt pātakan tad api
hanty urugāyapāda iti bhāgavatokteḥ । brahmapāram sto-
tram ॥

(3)

The *Paramārthasārvavivarāya*, a Commentary on the
Śesāryā (ascribed to Śesanāga), by Rāghavānanda (ff. 55—82).
Cf. Burnell, Tanjore, p. 93 b. Hultzsch II, p. 131.

It begins (f. 55):—śrīgaṇapataye namah avighnam
astu ॥ agniśomātmāna nāyudhadharam akhilavyāptam
āsyāmghridoṣṇām sāhasrair yuktaṁ antaḥkr̥tasurānivaham
svaprabhotbhā²sitāśam () netrair arkendurūpair vilasitam
analogrānana **³ travarṇam bhūṣā **⁴ bhipradīptāvayavam
avatu vo viśvarūpam murāreh । śrimac-Chām-
karamārggamaddhyavasatiś sākhāśatālāmkṛtas sāṃsārār-
kagabhaṣtitaptatanubhis samsevitāmghrir jjanaiḥ () Kṛṣṇā-
nandamahīruhomṛtarasāpūrnair apūrvaiḥ phalaiś citrām
pritim upāsakesu janayañ jīyān mahīmaṇḍale । aśeṣopani-
ṣasāra(read sāṣāra?)siddhā tatvānugāminī Rāghavānanda-
muninā śesāryeha vimṛṣyate । paramārtthasārasam(jñā)m
granthañ cikīṣur ācāryas tasyāvighnaparisamāptipracaya-
gamanābhyām śiṣṭācāram paripālanāya ca viśiṣṭeṣṭadevatā-

¹ Doubtful, very indistinct. Read kaṇḍanābhadevo?

² ollā (corrected to tbhā?).

³ Illegible. Wanted two long syllables.

⁴ Illegible. Looks like diyo or diko. Wanted one long syllable.

pranāmalakṣaṇam maṅgalam mukhatas sampādayann
artthataḥ āraṁbhāpekṣitam viśayaprayojanasāṁbandhā-
dhikārilakṣaṇam anubandhacatuṣṭayam āviśkaroti | etc.

It ends:—āryāvṛttaslokānām pañcāśityā aśīś ca pañca
ca tataś catasrbhir videhamuktir uktā tatas tiśbhiḥ kra-
mamuktir eva caturaśītir iyāntim āryeti pañcāśītir āryā bha-
vatīti paramārtthasāravivara(na)m eta(d) Govindacandrikayā
saṁhṛtasamāśṭikāpā(?) saṁbhūtā Rāghavānandāt (॥) yosau
bhāti carācarātmakajagadrūpeṇa bhūtyā svayā yaś cāna-
tasukhaikatānavimalasvānmam(?)¹ prabodhasvarāṭ (०) yatsvā-
rājyam ameyam āgamagiras samākṣa(ya)nty akṣayās ta-
smai viśvahṛdisthitāya mahate pumse namas kurmahe ॥ ॥
iti paramārtthasāravivaranām samāptam ॥ ॥ śrīgurubhyo
namah ॥ . . . śrī-Vedavyāsāya namah ॥ hariharahiranya-
garbhebhyo namah ॥ ॥

129.

WHISH No. 128.

Size: $10\frac{1}{4} \times 1\frac{3}{4}$ in., (2) + 107 + 24 + (2) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam. Numbering of leaves by Akṣaras in the
same way as No. 19.

(1)

The Smṛticandrikā, by Deva or Devanṇa Bhaṭṭopādhyāya,
son of Keśavāditya Bhaṭṭopādhyāya, Pariccheda I of the
Vyavahārakāṇḍa. “The author’s name shows that he was
a Telugu”, Burnell, Tanjore, p. 133.

Another copy of the same work in No. 141.

It begins:—hariḥ śrīgaṇapataye namah avighnam astuḥ
sarasvatīpatim vande śriyah patim umāpatim tviśām patim
gaṇapatim bṛhaspatimukhān munīn pade pade praskha-
latām pradīpādisthitāv api draṣṭīnām drṣṭīviṣaye candrikā
pravitanaye | athedānīm vyavahārakāṇḍam ārabhyate ||
tatradau vyavahārasvarūpām nirūpyate | tatra Bṛhaspatih |

¹ Read °svāntah, or °tvān mat°?

dharma-pradhānāḥ puruṣāḥ, etc. See Burnell, Tanjore p. 134.

F. 2:—iti smṛticandrikāyām vyavahārasvarūpam nirūpanām ॥

F. 7:—smṛticandrikāyām aṣṭādaśapadanirūpaṇam ॥

F. 9b:—iti smṛ° vyavahārabhedāḥ ॥

F. 26:—iti smṛ° pratijñāvādāḥ ॥

F. 41b:—iti smṛ° lekhyānirūpaṇam ॥

F. 46b:—iti smṛ° lekhyaparikṣā ॥

F. 55b:—iti smṛ° sākṣiparikṣā ॥

F. 74:—iti smṛ° sākṣivisayāni ॥ samāptaḥ ca sākṣiprakaraṇam ॥ athāsākṣipratyayāḥ tatra Nāradāḥ । etc.

F. 85:—iti smṛ° ṛtuto divyavyavasthā ॥

F. 102:—iti smṛ° daṇḍaviṣayāni ॥

It ends (f. 107):—iti smṛticandrikāyām bālayantādi(?)
dhanaviṣayāni^x ॥ hariḥ ॥ ŚRĪ - Keśavādityasamutbhavasya
Devasya sāntadvijarājamūrttes sa candrikām prāpya sukhena
lokān kurvantu sarvavyavahārasiddhim ॥ iti sakalavidyā-
viśārada-ŚRĪ - Keśavādityabhaṭṭopāddhyāyasūnu-yāñjika - De-
veṇa^z bhaṭṭopāddhyāyasomayājiviracitāyām smṛticandrikā-
yām vyavahārakānḍe prathamaḥ paricchedaḥ ॥ atreyam
prakaraṇānupūrvī vyavahārasvarūpaṇam aṣṭādaśanirūpaṇam
vyavahārabhedānirṇetṛnirṇayadharma-masthānevasthānam
vyavahāradarśanavidhiḥ ॥ kṛṣṇāya namaḥ ॥

(2)

The *Vyavahāramālikā*, the beginning only. See Ind. Off. III, pp. 456—8 (“*Vyavahāramālā*, a manual of civil law (?) by Varadarāja) much used in Malabar”); Hultzsch II (No. 1472), p. 139.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astuḥ
śrīgurubhyo namaḥ namostu narasiṁhāya bhaktānugraha-
kāriṇe ajāya bahurūpāya sargasthityantakāriṇe । manu-
mukhyasarassamutbhavais sukumāraiḥ prasavair vacoma-

^x No. 141 = Whish No. 143 reads bālādīdhana^o.

^z Read yāñjika-Devena^y? But MS. No. 141 also reads °yāñjika-
Devena.

yaiḥ tridivāptiphalaṁ nnṛpocitāṁ racayāmi vyavahāramālikāṁ | śrī-Nāradāḥ Manuḥ Prajāpatir yasmin kāle rājyam abūbhujan dharmmaikatānāḥ, etc.

Some of the chapters are:—vyavahārāvalokanadharmaḥ (f. 1), sabhāsabhyopadeśāḥ (f. 2b), vyavahāralakṣaṇam (f. 3), hīnalakṣaṇam (f. 6), sākṣipratyuddhṛti (f. 7b), rājaśāsanalakṣaṇam, dūṣitalekhyaparīkṣā (f. 9b), lekhyaprakaraṇam (f. 10), agnividhi (f. 13b), viśavidhi (f. 14b), śapathavidhi (f. 15b), ṛṇasya deyādeyavidhiḥ (f. 20), nityadānasya prakāraḥ (f. 24), etc.

It breaks off (f. 24b) with the following words:—dāsyādhikaraṇam | abhyupetyāśuśrūṣā samāptaḥ | Nāradāḥ | bhṛtānāṁ vetanasayokto dānādānavidhikramah̄ vetanasayānapākarma tadvivādapadaṁ smṛtam ||

130.

WHISH No. 129.

Size: 9×1½ in., 54 leaves (but f. 3 missing), 8 or 9 lines on a page.

Material: Palm leaves.

Date: Probably early 18th century.

Character: Malayalam.

Injuries: First leaf damaged.

Fragment of Śaṅkara's Commentary on the Viśnusahasranāman.

It begins:—parāyaṇam tasmin loke ekam parāyaṇam param ayanam prāptavyam pa *** *** * *** *** ya-granthiś chidyante sarvasaṁśayāḥ kṣiyante cāsya karmmāṇi tasmin drṣṭe, etc.

F. 24b:—nāmnāṁ śatam ādyam vivṛtam || F. 29:—iti nāmnā(n) dvitiyam śatam || F. 34:—iti tṛtiya(n) nāmnāṁ śatam vivṛtam || F. 39:—iti nāmnāñ caturtham̄ śatakam̄ ||

It breaks off with the words:—iti bhagavatsmaranāt yan devan devakī devī vasudevād ajījanat bhaumasya brahmaṇo guptyai diptam agnim ivāraṇīḥ iti mahābhāra(tam). See MBh. XII, 47, 28.

131.

WHISH No. 130.

Size: $11\frac{3}{8} \times 1\frac{1}{2}$ in., (1) + 155 + (15) leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Scribe:* Anantakṛṣṇa, son of Govinda.*Character:* Malayalam.

The *Tulākāverimāhātmya* from the *Agni-Purāṇa*, in 30 Adhyāyas.

Other copies in Nos. 51 and 186.

It begins:—dharmmavarmmā ca rājarśir etc., see No. 51 above p. 63.

F. 5b:—iti śrimadāgneyapurāṇe tulākāverimāhātmye prathamodhyāyah ॥

F. 40:—ity āgneyapurāṇe tulā° saptamoddhyāyah ॥ śrī-ramgeśāya namah ॥

F. 79b:—ity āgne° tulā° pañcadaśoddhyāyah ॥

It ends:—iti prasannānananīrajā mudā... (see above p. 63) abhyapūjayan | ity āgneyapurāṇe tulākāverimāhātmye tṛṁśoddhyāyah ॥ yādr̥śam, etc. ... Āvadugdharanagurave namah | śrikāveryai namah | śrī-Govindan putran Anantakṛṣṇan svahastalikhitaṁ śrīramgeśāya namah ॥ ... hariḥ |

132.

WHISH No. 132.

Size: $12 \times 1\frac{1}{2}$ in., (1) + 144 leaves, 7 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th century?*Character:* Malayalam.

The *Brahmottarakhaṇḍa* (from the *Skanda-Purāṇa*?), Adhyāyas 23—44. The beginning is similar to that of the Bodleian MSS. Walker 160 and 132d (see Aufrecht-Oxford, p. 74 sq.), and Mitra, Notices No. 2567 (VIII, p. 19 sq.), but the work is not identical with either of these.

It begins:—hariḥ śrīganapataye namah avighnam astu śuklāṁbaradharām viṣṇum śaśivarṇam caturbhujam pra-

sannavadanam dhyāyet sarvavighnopasāntaye | ākhyātaṁ bhavatā pūrvam viṣṇor māhātmyam uttamam sarvapāpaharam puṇyam samāsena śrutañ ca naḥ | idānīm śrotum icchāmo māhātmyam tripuradviṣṭaḥ tatbhaktānāñ ca māhātmyam niśsesāghaharam param tanmantrānāñ tadvratānāñ tatppūjāyāś ca sattama tatkathāyāś ca tatbhakteḥ prabhāvam anuvarṇayā | Śrī-Sūtaḥ | etāvad devamarttyānām śreyas sa sanātanam yad iśvarakathāyām vo jātā bhaktir ahetuki, etc.

F. 5b:—iti brahmottarakhaṇḍe pañcākṣaramahimānuvarṇanan nāma trayoviṁśoddhyāyah ||

F. 24b:—iti brahmottarakhaṇḍe śivacaturdaśimahimānuvarṇane caṇḍālikammāśaśivavokaprāptikathanāma (?) pañcaviviṁśoddhyāyah || Śrīpārvatyai namo namalī śubham | bhūyopi śivamāhātmyam vaksyāmi paramāt bhutam śrīvatām sarvapāphagnam, etc.

F. 48b:—iti brahmottarakhaṇḍe pradoṣapūjāmahimānuvarṇanan nāma ekonatriṁśoddhyāyah ||

F. 68:—iti brahmottarakhaṇḍe somavāramahimānuvarṇane śivabhaktamahimānuvarṇanan nāma ekatrimśoddhyāyah ||

F. 95b:—iti brahmottarakhaṇḍe bhadrāyurmuktiprāptikathanān nāma ṣaṭtrimśoddhyāyah ||

It ends:—yah paṭhec chṛṇuyāc caiva purāṇam śaivam uttamam sa vidhūya sarvakarmmāṇi śivaloke mahiyate | iti brahmottarakhaṇḍe purāṇaśravaṇamahimānuvarṇanan nāma catuścatvāriṁśoddhyāyah || Śrīpārvatiparameśvarābhyām namah | . . . gurūṇām caraṇāmbhojaparāgaparamānavah manomukuram asmākam punīyur anuvāsaram || śubham astu | Śrīgurubhyo namah śrīśūlapāṇaye namo namah |

133.

WHISH No. 133.

Size: $10\frac{7}{8} \times 1\frac{3}{4}$ in., 194 leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Nāmaлинgānuśāsana* (*Amarakośa*) by *Amarasimha* (I, 1 to III, 2), with an explanatory gloss in Malayalam language.

It begins:—hariḥ śrīgaṇapataye namaḥ ॥ yasya jñānadayaḥ-sindhor agādhasyānaghā guṇaḥ ॥ etc. . . . svāḥ ॥ ita * vya-yam ॥ svarggaḥ ॥ nākaḥ tridivali tridaśālayaḥ ॥ suralokaḥ ॥ ivayañcum pulingaṁ ॥ dyauḥ okārāntaṁ ॥ dyau vakārā-ntaṁ dve striyau ॥ klibe ॥ trivisṭapam ॥ etc.

It ends with the 2nd Varga of the 3rd Kānda:—grā-matā ॥ grāmavṛndam ॥ janatā ॥ janavṛndam ॥ dhūmyā ॥ dhūmavṛndam ॥ pāśyā[m] pāś[y]avṛndam ॥ gavyā ॥ govṛndam ॥ prthak ॥ prthak ॥ dim strī ॥ apim sāhasram ॥ sahasravr-ndam ॥ kāriṣyam kāriṣavṛndam ॥ vārmmaṇām(read °am) kava-śavṛndam atharvaṇādikam ॥ atharvaṇavṛndam ॥ kli ॥ iti samkīrṇavarggah ॥

134.

Whish No. 134.

Size: 10 $\frac{3}{8}$ × 1 $\frac{3}{4}$ in., (1) + 129 + (1) leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Malayalam.

The *Kriyākalāpa* (astronomical portion) of the *Tantra-saṃgraha*, in 8 Adhyāyas, together with a Commentary.

There are several copies of the *Tantrasaṃgraha* in the Malayalam language in the Whish Collection.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu ॥ pratyūhavyūhaviratikārakam param mahā antaḥkaraṇa-śuddhim me vidadhātu sanātanam yatprasādāt kavīndra-tvam mandopi labhate kṣaṇat tām śāradendusvacchāmgīm vande devīm sarasvatīm ॥ nārāyaṇaṁ jagadanugrahajāgaru-kam śrīnilakanṭham api sarvavidam prapamya yat tantra-saṃgrahagatam grahatantrajātam tasyāparāṁ ca vivṛtiṁ vilikhāmi laghvīm ॥ tatrādu tāvad ācāryyaḥ prārīpsita-prabandhapratyūhaśamanāyābhīṣṭadevatān namaskaroti ॥ he viṣṇo nihitam kṛtsnaṁ jagat tvayyeva kāraṇe jyotiṣān jyo-

tiṣe tasmai namo nārāyaṇaya te iti | he viṣṇo sarvavyāpiṇ
yasmīms tvayi kṛtsnam idaṁ jagan nihitam, etc.

F. 5:—iti caitrādaya eva cāndramāsāḥ maddhvāditveno-
ktāḥ | etc.

F. 12:—tatra prathamāddhyāyoktaprakāreṇa traīrāśikā-
nitā bhagaṇādikā ye grahamaddhyamāḥ | tebhyo bhagaṇān
apāsyā śiṣṭebhyo bhagaṇān apāsyā śiṣṭebhyo rāśyādibhyo
bhāgātmakam upadiṣṭam svām svām mandoccām viṣodhīya
yac chis̄yate tad iha mandakendram ity abhidhiyate || etc.

F. 34b:—iti tantrasamgrahasya kriyākalāpam krameṇa
samgrhya racite vyākhyānesmin pūrnoddhīyāyo dvitīyo-
bhūt ||

The 3rd Adhyāya ends f. 75b, the 4th Adhyāya f. 90,
the 5th Adhyāya f. 107b, the 6th Adhyāya f. 112b, the
7th Adhyāya f. 116.

It ends:—iti tantrasamgrahasya kriyākalāpam krameṇa
samgrhya racite tadvyākhyāne pūrnōbhūd aṣṭamoddhīyā-
yah || samāptañ cedam namaś śivāya | etc. (follow some lines
in Malayalam language).

135.

WHISH No. 136.

Size: $8\frac{1}{4} \times 1\frac{3}{4}$ in., 75 leaves, from 9 to 11 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

Fragment of the *Bālabhārata* by *Pāṇḍit Agastya*, ending
with the 9th Sarga. The complete work is said to contain
20 Sargas, see Burnell, Tanjore, p. 159b; A. Holtzmann,
Das Mahābhārata, III, p. 44.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu
asty atrinetraprabhava(h) kalātmā śāśiti nakṣatraganasya nā-
thaḥ yan vārijaśriharam āptavāco vāmam harer llocanam
āmananti | sevyas surānā(m) himavarśipādas sambhāvanīyaś
śirasā śivena mahiddhrabhartteva tamopahantrīm yaḥ kau-
mudīm divyanadīm prasūte | na jāhnavīyaś ca na yāmu-

naiś ca na cāparāśām̄ saritām̄ payobhiḥ yannyā(?)dayenaiva
 sujātadhāmno bāmhiyāśīm vṛddhim upeti pārtthaḥ | budhas
 tatobhūn̄ navasu graheṣu ratneṣu muktāphalavan manojñāḥ
 yaḥ karḍdamāpatyam ilābhidhānam paryagrahīt pañcaśārā-
 yudhārttaḥ | tasyānujobhūt puruhūtasāraḥ Purūravā bhū-
 valayasya goptā nārāyaṇoruprabhavām̄ striyām̄ yo jaya-
 śriyā sārddham alabdhā daityāt | tasyāyur āyurddamano
 ripūṇām̄ āśid anūnasya gunais tanūjāḥ | hrṣyadvararīti pu-
 ḥakānkurābhā rarāja yasyāddhvarayūparājīḥ putras tadiyo
 Nahuśodhirūḍhatriviṣṭāpam punyavaram parāsuḥ kutrāpi
 sūtrām̄ni ciram̄ pranaṣṭe svarājyam indras svayam eva
 cakre | ajāyatāsmād anagho Yayātiḥ peṣṭur dviṣām ucca-
 litasya yasya nabhasy udīrṇo balareṇur āśit ghano yaśah-
 ketakajanmahetuḥ | etc.

F. 8b:—ity Agastyapanḍitakṛtau bālabhārate prathamas
 sarggah ||

F. 31:—ity Agastyakṛtau bālabhārate caturthasarggah |

F. 59b:—ity Agastyakṛtau bālabhārate saptamas sa-
 rggah ||

F. 66b:—ity Agastyakṛtau bālabhārate aṣṭamasarggah |

It ends:—pritosmi te prājñatamāya rājan yam icchasi
 bhrātrṣu tam dadāmi uktas sa tenaivam upoḍhaharṣo ji-
 vantam aicchan nakulan narendraḥ | 101 |

136.

WHISH No. 137.

Size: $11\frac{3}{4} \times 1\frac{7}{8}$ in., (1) + 46 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

A Commentary on Jayadeva's *Gītagovinda*, in 12 Sargas.

It begins:—hari śrīgaṇapataye nama avighnam astu |
 Jayadevanāmā kaviḥ gītagovindābhidhām̄ prabandham̄
 vidadhānah̄ tatpradipādyam̄ vastūpakṣipann eva tannirdde-

śarūpam mangalam ācarati meghair ity ādi he rādhe ambara(m) meghair mmeduram vasantepi kṛṣṇāḥrtair mmeghais timirair vā, etc.

It ends:—yan nityair iti | yad vastu viriñcagirijāprāne-samukhyaiḥ brahmaśamukhyaiḥ]r mmuhur(?)jjasam nānā-kāravīcārasāracaturaiḥ nānāvidhacintaviśeṣan nipuṇaiḥ (read oointāviśeṣanipuṇaiḥ?) vidvatbhir nntiyair vacanaiḥ upaniśadvākyaiḥ jadyāpi (?) na niścīyate tad ādyam param vastu divyair mmadhuraiḥ]s satsūktisamśodhitaiḥ mṛdūktisamśodhitaiḥ Jayadevakāvyaghaṭitaiḥ gītagovindavākyaiḥ sārasya sīmā ** saḥ bhaktivīšeṣaśalinām cetasi cakāstu sphuratu || iti śrītagovindavyākhyāne sarasarasīruhākṣo nāma dvādaśas sarggah || śrīkrṣṇāya namah ||

137.

WHISH No. 139.

Size: $11\frac{5}{8} \times 1\frac{3}{4}$ in., (1) + 70 + (1) leaves, from 8 to 10 lines on a page.

Material: Palm leaves.

Date: Probably middle of 18th cent.

Character: Malayalam.

The *Sūryasiddhāntavivarana*, a Commentary on the *Sūryasiddhānta*, by *Parameśvara*, pupil of *Rudra*, in 13 *Adhyāyas*.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu || gurubhyo namah || lokāmbāyai namah | śrīsūryāya namah cidrūpakāraṇam sarvagatam kṣīragatājyavat yad yogidṛṣyañ jagatas tam mahāhamṣam āśraye | vyākhyātam bhāskariyam laghu tad anu mahābhāskariyam sabhāṣyam paścāl lilāvatī ca grahagativiṣayam kiñcid anyac ca yena soyam śri-Rudraśiṣyo vadanajaśiṣave sūryasiddhāntasama-stham vaksyaty aspaṣṭam arttham gaṇitaviṣayagam karma tatraiva hi syāt | tatra tāvat bhagavatā sūryēna Mayā-yoditam sūryasiddhāntam vivakṣur ayam ācārya iṣṭadevatā-pranāmapūrvakam Mayasūryayos samvādamayapraśnottare

* Akṣara indistinet, looks like jū or ūjū.

niyuktasya sūryāmśasya puruṣasya vacanañ ca kramāt
pradarśayati | acintyāvyaktarūpāya, etc.

F. 11:—iti sūryasiddhāntavivarane prathamoddhyāyah ॥

F. 20b:—iti Pārameśvare sūryasiddhāntavivarane dvitī-
yoddhyāyah ॥

F. 31:—iti Pārameśvare tripraśnāddhyāyas trtiyāyah ॥

Adhyāya IV ends f. 34b, A. V f. 37b, A. VI f. 40b,
A. VII f. 44, A. VIII f. 47b, A. IX f. 50, A. X f. 52b,
A. XI f. 55b, A. XII f. 68b.

It ends:—etat te sarvam ākhyātām rahasyam param
atbhutām brahmaitat paramām puṇyam sarvapāpapraṇā-
śanam evam upasamhṛtam śāstram nīlābjyoś sam-
gamāt saumye sthitena paramādinā siddhāntam vivṛtam
sauram iśvareṇaivam atppaśah¹ ॥ iti Pārameśvare sūryasi-
ddhāntavivarane trayodaśoddhyāyah ॥ śrīlokāmbāyai namah ॥
śrīsūryādisarvagrahebhyo namah ॥ śrīsarasvatiprasādika ॥

138.

WHISH No. 140.

Size: $9\frac{3}{4} \times 1\frac{5}{8}$ in., (1) + 97 + (1) leaves, from 7 to 9 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1817—which is very
strange, as the date given at the end of the MS. is the Kollam
year 998, i. e. A. D. 1823.

Character: Malayalam. The leaves numbered by Akṣaras.

The *Sahasranāmapadyavṛtti* or metrical Commentary on
the *Viṣṇusahasranāman*.

It begins:—hariḥ śrīgaṇapataye namah | avighnam astu |
yasmād āsij jagad idam akhilam yena vā tat praviṣṭān
jivo bhūtvā khalu jalaravivan māyayā nirguṇopī (1) yasminn
ante vilayantam parānandañ conam (?)² viṣṇum vande mama
hrdi nilayam śāsvatam śāntam ekam ॥ srītvādisargge kavim
ātmamāyayā svānbhipatmād akhilārtthasiddhaye (1) vedān
saḥāngair avadān (read avadat?) purātanān yas tam gurun
naumi sadārtthasiddhaye (1) Vyāsaśiyo mahātejās sa Vai-
śampāyano muniḥ uvāca punar apy enam rājānam Jana-

¹ *Id est* alpaśah.

² Metre wrong. Four Akṣaras wanting.

mejayam || śrutvāvadhārya niścitya dharmmān nānāvidhā(n) parān aśeṣenaiva kārtsnyena niśseṣenāviśampayā | etc.

It ends:—śrīpūrvapūrṇapriyavādareṇa samparkasamśodhitamānasena vṛttir mmayā keśavapūrṇanāmnām (—?) sahasrasya samīriteyam | laghuvṛttir iyam haripādayugan dr̥dhabhaktimatā kathitā vimalā suvimir̥ṣya naro yadi tām prapathēd dhrtikṛtyaharim sa vimuktimayāt | iti śrisahasranāmapadyavṛttau daśamaśatam samāptam || || śubham astu | śrī-Vedavyāsāya namah, etc. (Date etc. in Malayalam language.)

139.

WHISH No. 141.

Size: $7\frac{1}{8} \times 1\frac{1}{2}$ in., (1) + 102 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: Kollam year 999, or A. D. 1824.

Character: Malayalam.

Sodaśakriyā, a manual of domestic ceremonies (Jātarakarman, Upanayana, Marriage, etc.), according to the school of *Bodhāyana*, in the Malayalam language, the Vedic Mantras being quoted in Sanskrit, e. g.: f. 9b:—mantram aśmā bhava paraśu(r) bhava hiranyam asṛtam bhava | vedo mai (read vai) putranāmāsi sa jīva śaradaś śatam indraḥ śreṣṭhāni dravīnāni dhehi cittin dakṣasya subhagatvam asme, etc. See Mantrapāṭha II, 12, 1; 11, 33.

F. 35:—mantram ā tiṣṭhemam aśmānam aśmeva tvam sthiro bhava abhi tiṣṭha pr̥tanyatas sahasva pr̥tanāyataḥ |... mantram yā akṛntann avayan yā atanvata yāś ca devīr antān abhito dadhantha | tās tvā devīr jjarasā sam vyayantv āyuṣmān idam pari dhatsva vāsaḥ | See Mantrap. II, 2, 2; 5.

F. 67:—mantram | sakħāsi saptapadā abhūma sakhyān te gameya | sakhyāt te mā yoṣam sakhyān me mā yoṣṭhāḥ | See Mantrapāṭha I, 3, 14.

F. 79:—mantram yas tvā hr̥dā kīriṇā manyamānomarttyam marttyo johavīmi | jātavedo, etc. See Mantrap. II, 11, 5.

140.

WHISH No. 142.

Size: $9\frac{1}{2} \times 1\frac{3}{4}$ in., 108 leaves, 9 or 10 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Malayalam.

The *Nārāyanīya*, a Stotra (by *Nārāyana Bhatṭa* of Kerala). On the last page there is the following entry by Mr. C. M. Whish: "Nārāyanīyam; by a native of Malabar of the Vaiṣṇava sect. The completion of the work by the author is dated 27th November 1586 O. S." The author is described as the 'most popular and well-admired author of Prakriyāsarvasvam, Dhātukāvyam, Nārāyanīyam, etc.', by the Mahārāja of Travancore, JRAS., vol. XVI, 1884, p. 449. See No. 114.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu | sāndrānandāvabodhātmakam anupamitam kāladeśāvadhibhyāṁ niryyuktan nityam uktan nigamaśatasahasreṇa nirbhāsyamānam aspaṣṭan drṣṭamātre punar urupuruṣārthātmakam brahmaṭatvam tat tāvat bhāti sākṣat gurupavanapure hanta bhāgyāñ janānām | etc.

F. 18 marg.: venasya kathā |

F. 22 marg.: ajāmilākathā |

F. 24b marg.: hiraṇyākṣakathā |

F. 25 marg.: narasiṁhāvatāram |

It ends:—ajñātvā te mahatvam yad iha nigaditam viśvanātha kṣamethā(h) | stotrañ caitat sahasrottaram adhikataram tvatprasādāya bhūyāt | dvedhā nārāyanīyaśrutiṣu ca janusā stutyatāvaraṇanena sthitam līlāvatārair idam iha kurutām āyurārogyasaukhyam || śrikṛṣṇāya namah nārāyanīyam samāptam || || śrīgurubhyo namah || etc.

141.

WHISH No. 143.

Size: $9\frac{1}{8} \times 1\frac{3}{4}$ in., (1) + 189 leaves, 8 or 9 lines on a page.*Material:* Palm leaves.

Date: Kollam 981, i. e. A. D. 1806, according to the scribe's colophon (written in Malayalam language) at the end of the MS.

Character: Malayalam.

The *Smṛticandrikā*, by *Deva* or *Devanna Bhaṭṭopādhyāya*, son of *Keśavāditya Bhaṭṭopādhyāya*, Pariccheda I of the *Vyavahārakāṇḍa*. Another copy of the same work as No. 129 (1) (Whish No. 128).

142.

WHISH No. 144.

Size: $14 \times 1\frac{3}{4}$ in., (1) + 99 leaves, 11 lines on a page.

Material: Palm leaves.

Date & Scribe: The MS. was copied by *Kṛṣṇadvija* in the Kollam year 985, i. e. A. D. 1810, according to the scribe's colophon:—
 Kollam tollāyiratta empattāñcāmata makaramāśam añcāntiyyati coppāccayum rohiñiyum śuklapaksattit dvādaśiyum Simhah karaṇavum kuṭiyadivam vātālayeśānugraheṇa Kṛṣṇadvijena likhitam pustakam ॥

Character: Malayalam.

The *Śrutirāñjinī*, a Commentary on *Jayadeva's Gitagovinda*, by *Lakṣmīdhara*, in 12 Sargas.

Another copy of the same work as No. 113 (1) (Whish No. 111).

143.

WHISH No. 145.

Size: $9\frac{7}{8} \times 1\frac{1}{4}$ in. (and $7\frac{1}{4} \times 1\frac{3}{8}$ in.), 16 + 21 + 19 + 5 + 11 leaves, 6 (4, 5, or 7) lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Malayalam.

Various collections of *Mantras* for Tantric worship, and fragments of Tantric treatises.

(1) A collection of 110 *Mantras*, beginning:—*om hrīṁ śrīṁ klīṁ āṁ* (?) *nityakāmeśvari klīṁ sarvasatvavaśanka-*

* Indistinct.

rīsenah̄ sarvastripuruṣavaśankarī aim klīm sauḥ sauḥ klīm
aim hrīm namo bhagavativiccai (?) mahātripurasundaryyai
namah̄, etc.

F. 10b:—na guror adhikam̄ na guror adhikam̄ na guror
adhikam̄ na guror adhikam̄ ūīvaśāsanataś ūīvaśāsanataś
ūīvaśāsanataś ūīvaśāsanataḥ | 110 | śrīgurucaraṇāravindā-
bhyām̄ namah̄ ||

(2) A fragment begins on f. 11:—ādhāre liṅganābhau
hrdayasarasije tālumūle lalāte dvaipatre ūodaśāre dviда-
daśadale dvādaśārddhe catuśke vāsānte bālamaddhye da-
phakarasahite kanṭhadeśe svarānām̄ hamsan̄ tatvārttha-
yuktam̄ sakaladalayutam̄ varṇaparūpan̄ namāmi | etc.

This fragment breaks off on f. 13b, f. 14 contains some
benedictions (namo gaṇeśaya namo vidhātre, etc.), ff. 15 & 16
contain another fragment.

(3) Another Tantric treatise (or fragment), beginning
(f. 1):—caturbhujam̄ mahāviṣṇum̄ ūam̄khacakragadādharam̄
manasā cintaye devam̄ mānasasnānam̄ ucyate khaṣhitam̄
puṇḍarīkākṣam̄ mantramūrtim̄ harim̄ smaret anantāditya-
sankāśam̄ vāsudevañ caturbhujam̄ ūam̄khacakragadāpatma-
dhāriṇam̄ vanamālinam̄ śyāmaļam̄, etc.

(4) A Collection of Mantras, beginning (f. 1):—atha
pātrām̄ vīti | om̄ prakṛtya vikārabuddhimataśrotratvat-
cakṣujihvāghrāṇavākpāṇipādapāyūpastha - śabdasparsarūpa-
rasagandha-ākāśavāyuvahnisalilabhūmyātmanā aśuddhata-
tvena am̄ ām̄ ah̄ aim̄ ātmatatvena sthūladeham̄ pariśo-
dhayāmi śodhayeti brūyur āryyāḥ, etc.

F. 17 ends:—iti ūam̄khapūjā | gāṅgāpāyai viśvarūpāyai
sadāśivāmṛtāyai nārāyanyai namo namah̄ |

Ff. 18—19 contain some tables of Mantras in four
columns.

(5) Another collection of Mantras begins (f. 1):—Śukra-
rṣih̄ amṛtagāyatrī cchandah̄ sarjjivani(read ūam̄jīvanī?)-
rudro devatā aim̄ ūukraśāpānām̄ klīm̄, etc.

(6) A Collection of 50 Mantras, beginning (f. 1):—hariḥ
śrīgaṇapataye namah̄ śrīmadvāgdevatāyyā tvā gaṇanātham̄
praṇamya ca natvā deśikanāthañ ca ūivānandarasam̄
bruve || 1 ||

It ends:—ānandāmṛtapūritā harapadāmbhojālavāle sthitā
sthairyopaghnam upetya bhaktilatikā śākhopaśākhā sthitā
uccair mmānasakāyamānapaṭalim ākramya niṣkalmaśā
nityābhīṣṭaphalapradā bhavatu me salkarmmasampvar-
ddhitā ॥ 50 ॥

144.

WHISH No. 146.

Size: $9\frac{3}{8} \times 1\frac{3}{4}$ in., (1) + 52 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

(1)

The *Praśnasaṃgraha*, from the *Sārasaṃgraha*, a treatise on astrology.

It begins:—śrīgaṇapataye namaḥ avighnam astu śrī-
sūryādisarvagrahebhyo namaḥ (1) sūryendvagnivilocanam
girisutāraktam budhāntasvrkam devedyam rajatācalendra-
bhṛgubhūḥ koṇādhivāsotsukam sarppālamkṛtacāruvagraha-
mayam vriddhokṣaketum bhaje kaṇṭhāntarggatakālakūṭa-
gulikañ cellūranātham śivam । 1 । maddhyāṭavyadhipam
pranamya kamalam prāneśvaraṁ sampade kṛṣṇiyaprabhṛtim
vicārya bahudhā praśnāgamān añjasā samgrhyāpi gurū-
ditam laghudhiyā(m) bodhāya padyair nnavaiḥ prchhāsaṃ-
graham ādadāhāmy aham asau deyva(read daiva)jñātuṣṭyai
bhavet । 2 । skandheṣu triṣu saśramāḥ kṛtamanāś siddhānta-
bhedeṣu vā pañcasv āttamantrattamo (read °manastamo?)
nipunadhirācāryavān satyavān daivajñāḥ kṛtanityakarma-
karaṇo japtāttamantro grahān pañcāṅgekṣaṇapūrvakam
hi gaṇaye dāstāntata (?) svasthadhi(h) । 3 ।

F. 2 b:—daśabhir nnavasamyuktaiḥ padyair iti samīritā
dūtalakṣmādiķaddhyāyah prathamaḥ praśnasaṃgraha ॥

F. 4 b:—iti sārasaṃgraha praśnaśāstreṣṭamāṅgāddhyāyo
dvitīyah ॥

F. 5 b:—iti sārasaṃgraha praśnaśāstre sugrīvapraśnā-
ddhyāyas trītyah ॥

F. 22:—iti sārasaṃgraha praśnaśāstre grahavivaraṇā-
ddhyāyo daśamāḥ ॥ F. 32 b:—ity āyu(h)praśnah ॥ ślokānām

śatakenaivam āyuhpraśna udāhṛtaḥ saikena daśakenātha
vivāhapaśna ucyate ॥

It ends (f. 38b):—uktam āgamabhāvena saptivarṣā-
nāmṛgayāyudhoḥ lakṣaṇam viṁśatiślaukair (*sic*) ity evam
praśnasamgrahah ॥ iti praśnasamgrahah ॥ ॥ iti praśnasam-
graham samāptam ॥

(2)

Fragment of the *Laghvī Jātakapaddhati*, and other
fragments not identified (ff. 38b—52).

It begins (f. 38b):—hariḥ natvādyam parameśvaram ga-
ṇapatim sūryendubhūvṛtvividvāgiśāspphujidāki(?)rāhuśikhino
devān gurūmś cākhilān kṛṣṇiyād aparāś (read °rāc?) ca
sāram api yet (read yat) kiñcit samādāya tacchā(s)tram śi-
syahitāya samgraham aham vakṣyāmi samkṣepataḥ janma-
yuktaphalāni janmasamaye jñātvā salagnān grahān daiva-
jñāḥ pravadet tathaiva sakalam praśnodayarkṣād api pra-
śnam janma samām phaleṣu sudhiyaś Śamsanty avijñātam
apy adeśyam viduṣā hi varyam akhilam praśnopadeśād
yataḥ tithyṛkṣeṣu śubheṣu saumyadinakrdvārenukulekhile
deyva(read daiva)jñām vidhivat prasādya sumatin datvā
param prābhṛtam prāhne pṛcchatu pṛcchakas tv abhimatam
nirddhārya buddhyaiva tad ramye bhūmitaleṣu māṃgalayute
cakram likhed daivavit | etc.

F. 46 b:—madane priye mṛti sukhe putro yathā sam-
bhavaḥ hāra syāt guṇasamyutir gguṇaguṇāhārāhṛtā svā
daśā labdhāny antarajā daśātha vidasā sāddhyā tatas
coktavat | 40 | iti jātakapaddhatir llaghvī ॥ ॥

Then follows (f. 46 b)¹:—hariḥ śonarkaniśākarakṣiti-
javīm (?)² jīvāspphujitsūryajān vighneśam svagurūn praṇamya
śirasā devīn ca vāgīśvarīm praśnajñānavidhau Varāhamihirā-
patyas sa yad vastur³ llokānām hitakāmyayā dvijavaraś
tīkām karoty albhutām |

¹ This is (as Prof. Aufrecht informs me) the beginning of *Utpula's* Commentary on the *Satpañcāśikā* of *Pr̥thuyaśas*, the son of *Varāhamihira*. See Ind. Off. V, p. 1059 (No. 2993).

² keśājärka° . . . °vijjīvā°. Ind. Off. MS.

³ Varāhamihirācāryasya sadvastuni lo°. Ind. Off. MS.

This is only a fragment of one page. The next two leaves also contain fragments of which not much can be made.

Ff. 49—52 contain Mantras and invocations, and it is doubtful whether the leaves belong together.

145.

WHISH No. 147.

Size: $7\frac{1}{2} \times 2$ in., (2) + 62 + 46 + 32 + 12 + (2) leaves, from 8 to 12 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1822', and at the end of the Tarkasamgrahadipikā the date Kollam 997 (also corresponding to A. D. 1822) is given.

Character: Malayalam.

(1)

The *Sāṅkhyasaptati*, or *Sāṅkhyakārikā*, by *Īśvarakṛṣṇa* (ff. 1—7). See No. 104.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu duḥkhatrayābhīghātāj jijñāsā tada paghātakē hetau drṣṭe sāpārtthā cen naikāntātyantatobhāvāt | etc.

It ends (f. 7):—iti sāṅkhyāsaptati samāptāḥ | sat-trimśatā samghātitāya tatvais tvagādisaptāvaraṇo bhāvāya etc.

(2)

The *Jayamāngalā*, a Commentary on the *Sāṅkhyasaptati*, by Śāṅkara (ff. 7—62).

It begins (f. 7b):—hariḥ śrīgaṇapataye namaḥ || adhigatatatvalokam lokottaravādinam pranamya munim kriyate saptatikāyāś tīkā jayamāngalā nāma preksāvantonukte prayojane na kvacit pravarttanta iti prayojanam ucyate | tatvajñānān moksāḥ tatvāni pañcavimśatih | tathoktam pañcavimśatitatvajño yatra kutrāśrametarah jaṭī mundī śikhī vā vimucyate nātra samśayah | etc.

It ends (f. 62):—iti śrīmatparamahamsaparivrajā (read °parivrajakā) cāryaśrī-Govindabhaṇḍagavatpūjyapādaśiṣyena śrī-Śāṅkarabhaṇḍagavatā kṛta sāṅkhyasaptatiṭīkā samāptā | śrī-sarasvatyai namah śrīkṛṣṇāya namah ||

(3)

The *Tattvakaumudi*, a Commentary on the *Sāñkhyasa-
ptuti*, by *Vācaspatimiśra* (ff. 1—40). See No. 104 (3).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
ajāṁ ekāṁ lohiṭaśuklakṛṣṇāṁ bahvih̄ prajās srijamānān
namāmaḥ ajā ye tāṁ juṣamānā bhajanto jahaty enām
bhuktabhogaṁ numas tāṁ | Kapilāya mahāmunaye munaye
śiṣyāya tasya cāsuraye Pañcaśikhāya tatheśvarakṛṣṇāya
vayan namasyāmaḥ | iha khalu pratipipitsitam arttham
pratipādayan pratipādayitāvadheyavacano bhavati, etc.

It ends (f. 40):—iti śrī-Vācaspatimiśraviracitā sāṁ-
khyasaptatiṭikā samāptah || kumudānīva cetāmṣi bodhayanti
satām sadā śrī-Vācaspatimiśrānām kṛti syāt tattvakaumudi ||
akṣaram yat paribhraṣṭam mātrāḥinān tu yat bhavet
kṣantum arhanti vidvāṁsaḥ kasya nāsti vyatikramah || śrī-
gurubhyo namaḥ || || ||

(4)

A fragment, not identified (ff. 41—46).

F. 41 begins:—te vidhāsyati alam utkanṭhayā tavety
upadeše tuṣṭih̄ sākālākhyogha ucyate yā tu na kālān nāpy
upādānāt prakṛter vivekakhyātir api tu bhāgyā deva ata
eva madālasāpatyāni bālāni mātūr upadeśamātrā devavi-
vekakhyātimanti muktāni babhūvuḥ, etc.

(5)

The *Tarkasaṅgrahadīpikā*, a Commentary by *Annam-
bhatta* on his own *Tarkasaṅgraha* (ff. 32).

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
viśveśvaraṁ sāmbamūrttim praṇipatya girām gurum ṭikām
śiṣuhitām kurve tarkasa(m)grahadīpikām | etc.

It ends:—ity Annambhaṭṭopāddhyāyakṛtātarkasam-
grahadīpikā samāptā || śrīmahātripurasundaryai namaḥ || etc.
(Date etc. in Malayalam language.)

(6)

The *Tarkasaṅgraha*, by *Annambhatta* (ff. 12).

It begins:—hariḥ śrīganapataye namah avighnam astu
nidhāya hr̥di, etc.

It ends:—Kāpādanyāyamatayor bālavyutpattisiddhaye
Annambhaṭṭena viduṣā racitas tarkkasamgrahaḥ tarkkasam-
grahas samāptah ॥ śrī-Vedavyāsāya namah śrīgurave namah.

146.

WHISH No. 148.

Size: $7 \times 1\frac{3}{8}$ in., 4 + 129 + 60 leaves, from 6 to 9 lines on a page.

Material: Palm leaves.

Date: Kollam 992, i. e. A. D. 1817. (Date given in Malayalam language on f. 129.)

Scribe: Dāmodara.

Character: Malayalam.

(1)

Ff. 1—4 contain some fragments, not identified.

(2)

The *Sarvārthacintāmaṇi*, an astrological treatise, by *Venkaṭanāyaka*, son of *Appayārya*. Fragment only (ff. 1—22). See Hultzsch II, No. 1307, p. 128.

It begins:—hariḥ śrīganapataye namah avighnam astu ।
śrimaccheṣagiristhale vinilayam śrī-Vemkiṭeśam gurum
natvā Vemkiṭanāyakas tv anudinam jātopayayāt¹ sudhiḥ etc.

F. 22b breaks off with the words:—rāhau vilagne
sakujerkaputre rāhau bṛhatbījmihāhurāryyāḥ lagne śca + e.

(3)

Fragment of the first Sarga of the Bālakāṇḍa of *Vālmīki's Rāmāyaṇa* (f. 23).

F. 23 begins:—lokam gamiṣyati idam pavitram pāpa-
ghnam punyam vedaiś ca sammitam yaḥ paṭhed rāmaca-
ritam sarvapāpaiḥ pramucyate , and ends:—iti
śrīrāmāyaṇe ḍāḍikāvye śrīyāmadvāḍikāṇḍe śrīnāradavākye
śrīsamkṣepo nāma prathamas sarggaḥ ॥ . . . śrīganapataye
namah ।

¹ Read jātoppayāryyāt with Dr. Hultzsch' MS.

(4)

Ff. 23 b—129 contain several fragments partly in Sanskrit, partly in Malayalam, which I cannot identify.

(5)

■ A Malayalam Commentary on the *Karanapaddhati* (Astrology?). Ff. 1—60.

147.

WHISH No. 149.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in., (1) + 160 + (3) leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Keralamāhātmya* from the *Bhūgola-Purāṇa*.

It begins:—lakṣmigrāme samāgatya bhagavān bhrguna-ndanah grāmaṇīn kalpayām āsa tasmin saptadaśa dvijān kañcidvijām dvijeṣ atra āmpīrānvayam eva ca kṣetrakā-ryāya rāmas tu lakṣmīśasyālaye nrpa, etc.

F. 6b:—iti śribhūgolapurāṇe keralamāhātmye addhyāyah ॥

F. 39b:—iti śribhūgolapurāṇe pañcāśoddhyāyah ॥

F. 50b:—iti śribhūgolapurāṇe keralamāhātmye garga-yudhiṣṭhirasamvāde addhyāyah ॥

F. 92:—iti keralotbhavे nilānadimāhātmye pañcamo-ddhyāyah ॥ ॥

F. 131b:—iti śribhūgolapurāṇe umāmaheśvarasamvāde keralamāhātmye samkṣepo nāma prathamoddhyāyah ॥

F. 155:—ity agastyasamhitāyām keralotbhavе iksunadimāhātmye pañcapañcāśodhyāyah ॥

It ends:—iti keralotbhavе sthaleśamāhātmye catuṣṣaṣṭiś-śatamatodhyāyah ॥ śubham bhavatu ॥

148.

WHISH No. 150.

Size: $11\frac{3}{4} \times 1\frac{1}{8}$ in., 209 leaves (the first of which is missing), 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. The leaves are numbered by Akṣaras.

Injuries: The first two leaves damaged.

The *Sūtasamhitā* of the *Skanda-Purāṇa*. The Śivamāhātmyakhaṇḍa wants the beginning (one leaf), the Jñānayoga and Mukti Khaṇḍas are complete, the end of the Yajñavaibhavakhaṇḍa is missing. See No. 76.

F. 3.—iti śrīskande purāṇe sūtasamhitāyāṁ śivamāhātmyakhaṇḍe prathamoddhyāyah ॥

The Śivamāhātmyakhaṇḍa ends (f. 41):—iti skande purāṇe sūtasamhitāyāṁ śivamāhātmyakhaṇḍe trayodaśoddhyāyah ॥ śivamāhātmyakhaṇḍas samāptah ॥

The Jñānayogakhaṇḍa ends (f. 83):—iti . . . jñānayogakhaṇḍe samādhividhir vīṁśatitamoddhyāyah ॥ samāptā jñānayogakhaṇḍah ॥

The Muktikhaṇḍa ends (f. 112):—iti . . . muktikhaṇḍe navamoddhyāyah ॥ muktikhaṇḍas samāptah ॥

The MS. breaks off in the middle of the 39th Adhyāya (which begins f. 204) of the Yajñavaibhavakhaṇḍa.

149.

WHISH No. 151.

Size: 7½ × 1½ in., (1) + 1 + 109 + (1) + 20 + 29 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

(1)

The *Abhijñānaśākuntala*, by *Kālidāsa*, in 7 Acts.

It begins:—hariḥ śrīgaṇapataye namaḥ nāndyante tataḥ praviśati sūtradhāraḥ yā sraṣṭus sṛṣṭir ādyā vahati vidhi-hutam yā havir yā ca hotra (read hotri) ye dve kālam vi-dhutta śrutiviṣayaguṇā yā sthitā vyāpya viśvam yām āhus sarvabhūtaprakṛtir iti yayā prāṇināḥ prāṇavantaḥ pratya-kṣabhiḥ prapannas tanubhir avatu vas tābhīr aṣṭābhīr iṣāḥ naipatthyābhimukham ayalokya ī āryye yadi naipatthyavi-

dhānam avasitam itas tāvad āgamyatām | praviśya naṭī |
ama ia hmi | sū | abhirūpabhuīṣṭhā pariṣad eṣā adya khalu
Kālidāsagrathitavastunā navena nāṭakenopasthātavyam
asmābhiḥ | etc.

The first Aṅka ends f. 16b, the 2nd A. f. 30, the 3rd A.
f. 42, the 4th A. f. 58, the 5th A. f. 72b, the 6th A. f. 94b.

It breaks off (f. 109b) with:—api ca | tava bhavatu
viḍaujāḥ prājyavṛṣṭi(h) prajāsatatajajñas (*sic*) svarggiṇo bhā-
vayālam yugaśataparivarttā. (Verse 193 in Böhtlingk's
edition.)

(2)

The *Dakṣayajñaprabandha*, a poem.

The Catalogue of the Library of the India Office, vol. II,
part I, p. 65 mentions a 'Dakṣayajña, by Rāmanārāyaṇa',
published Calcutta 1881. The same work?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīmatkailāsaśaile sakalagaṇacāmūcakrasampūrṇasānau sā-
nandaṁ pārijātprasavasulabhilān (?) mānayan mandavātān
pratyagrapremahṛdyām anisām anusaran dakṣajāmikṣu (?)
cāpakrīḍābhedaир anaisit kamapi sa samayām somalekhā-
kalāpah || 1 ||

It ends (f. 20):—sadyas samprāpya satraksitim anumili-
tām prākṛtaiḥ prāptajīvaiḥ datvā rudrasya bhāgam vidhi-
vad avahitās satraśeṣām samāpya svasthā svam svan nivā-
sam prayayur atisukhas sopi dakṣo babhūva || iti dakṣaya-
jñaprabandham samāptam || ||

(3)

A fragment, not identified.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
sākam rājā sagarbhyaīs samayajalanidhiṁ dustaram sādhu
tīrtthā (read tīrvā?) nirmukto vaktrarandhrād vidhur iva
tamaso bhāsamāno nitāntam pāṇim pārtthātmajenāt bhuta-
bhujamahasā grāhayann uttarāyās santuṣyan bandhuvarggais
saha śamanasuto mātsyapuryāny avātsit | etc.

It ends:—mātrvācam acirān niśamya padatārit (?)* vīṇiha-
namaskaric (?) cādareṇa nijasodarañ ca samudam praṇamya

* The metre requires a short syllable.

śamanātmajam yātudhānaparamesakollupatināśumārutasutan teli (?)¹ * ādi devacaraṇāravindamakakān vila * (?)² karutibhinān ||

150.

WHISH No. 152.

Size: $6\frac{7}{8} \times 1\frac{1}{2}$ in., (2) + 196 + (2) leaves, generally 9 lines on a page.

Material: Palm leaves.

Date: Kollam 999, i. e. A. D. 1824.

Character: Malayalam.

The Tantrasamuccaya.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu śrīgurave namaḥ | śrīmatṣṭaṅguṇasambhṛtam vapur adhiṣṭhāyānugṛhṇāti yaḥ śraddhābhaktipavitratopaharaṇai svārāmabhābhūkārukaiḥ pūrṇānandarasānubhūr ativisādān (?) tarppito yajvanas tan devam̄ nnigamāgamādyadhibigatam̄ nityam̄ samārādhnu�āh (?)³ | gurudivākarabhadrakaṭākṣaruspūrītahr(t)kamalodarasambhṛtaḥ likhitāsmī atha tantrasamuccayaḥ, etc.

F. 103:—iti tantrasamuccaye rahasyāgamasāraḥ paṭalaḥ samāpi ṣaṭhaprakṛīta (sic) kṛtāpādapiṭhapratimāvārakapīṭhikā pratiṣṭhāḥ ||

F. 144:—iti tantrasamuccaye samudyatghaṭasamkhyāparikalpanāprakāraḥ paṭalaḥ kalaśprasādhanaitatsnapanākhyāndavaroṣṭa samāptaḥ ||

It ends:—balipīṭhamahāddhvajādijittena vihitair ddeva-viśuddhyavasrūtais tatsuliśoddhya (sic) || || || iti samntra-samuccyeye samāptaḥ | (sic) etc. (Date in Malayalam language.)

151.

WHISH No. 154.

Size: $7\frac{3}{4} \times 1\frac{1}{2}$ in., (1) + 137 + 4 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent?

¹ The metre requires ...

² The metre requires ... for vila*.

³ Doubtful reading.

Character: Malayalam. The leaves are numbered by Akṣaras, in the same way as No. 19.

Injuries: Leaves 93 and 94 damaged, half of leaf 100 lost.

(1)

The *Alamkārasarvasva* by *Rājānaka Ruyyaka* or *Maṅkhuka*. Our MS. mentions Maṅkhuka as the author's name. In Burnell, Tanjore, p. 54a, the name of the author is given as 'Kāśmīrasāndhivrahikamaṅkhuka.' Generally Rājānaka Ruyyaka (or Rucaka) is mentioned as the author of our work. Thus in the edition published in the 'Kāvyamālā' (No. 35, Bombay 1893); also in the Bodleian MS. Wilson 406 (Aufrecht-Oxford 210a), where Ruppaka is a mistake for Ruyyaka. Mitra, Notices No. 3015 (vol. IX, p. 117) has Rājānaka Rucaka. Bühler (Report, pp. 51, 67 seq.) has shown that Rājānaka Ruyyaka was the Guru of Maṅkha or Maṅkhaka (who wrote his Śrīkaṇṭhacarita between A. D. 1135 and 1145). Is Maṅkhuka identical with Maṅkhaka, and was he the real author of the *Alamkāraśāstra* which his Guru appropriated to himself?

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu namaskṛtya parām vācan devīn trividhayigrahāṁ nijālam-kārasūtrāṇāṁ vṛtyā tālparyam ucyate iha bhāmahotbhāṭa-prabhṛtayas tāvac cirantanālamkārakārāḥ pratīyamānam artthām vācyopaskārakata�ālamkārapakṣanikṣiptam manyante tathā hi, etc.

It ends:—śabdālamkāratvaprasangāt tasmād āśrayāśrayi-bhāvenaiva cirantanamatānusṛtiḥ || samāptāñ cedam alamkārasarvasvam || iti Maṅkhuko vitene kaśmīrakṣitipasāndhivrahikah sukavimukhālamkāran tad idam alamkārasarvasvam || || || namaś śivāya sāntāya || || || śubham astu || || ||

(2)

A fragment (4 leaves, marked ka, kha, ga, gha), not identified.

It begins:—iha viśiṣṭau śabdārtthau kāvyam tayoś ca

vaiśiṣṭyan dharmamukhena vyāpāramukhena vyāmgyamu-
khena vā iti trayah prāyahpaksāḥ ādyepy alamkārato gunato
veti dvaividdhyam, etc.

It ends:—trirūpatvād iti pakṣadharmaṭvam sapakṣe
satvam vipakṣād vyāvṛttir iti triṇī rūpāṇi ॥ vākyanyāyo mī-
māmsakanyāyah ॥

152.

WHISH No. 155.

Size: $13\frac{5}{8} \times 1\frac{7}{8}$ in., (1) + 137 + 39 + (1) leaves, from 10 to 12 lines
on a page.

Material: Palm leaves.

Date: Probably copied for Mr. Whish in the early part of the
19th cent.

Character: Malayalam.

(1)

The *Amarakośodghāṭana*, a Commentary on *Amarasimha's Nāmaśringānuśāsana*, by *Kṣīrasvāmin*. Not quite complete. See Aufrecht in Z. D. M. G., XXVIII (1874), pp. 103 seqq.; Burnell, Tanjore, p. 45.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu
śrīgurubhyo namaḥ diśyāc chivāni śivayos tilakāyamānam
gorocanārucilalāṭavilocanām vah anyonyagādhaspariram-
bhanipīḍanena piṇḍibhavan bahir iva sphuṭitonurāgah ।
adyāpy abhinnamudro yortthārtthibhir Amarakośa esa
budhāḥ utpātyate yathēccham gr̥hnīddhvan nāmaratnāni ।
prakṛtipratyayavākyair vyastasamastair nniruktinigadā-
bhyām iti saptāṣṭaiḥ pathibhir nnāmnām pārāyaṇam kur-
mmaḥ bhagnā abhidhānakṛto vivaritāraś ca yatra vibhrā-
ntāḥ nāmāni tāni bhaktum atigahanam aho vyavasitā smaḥ ।
sahajo yas samullāsaḥ kṣīrābdhes sopi mamsyate candra
ity atra kiṁ kurmo gatānugatikañ jagat । vastv eva tan
na hi bhavet kriyatenyathā yat kaś chādayed dinamaṇim
karasampuṭena sāretarāntaravicāracanān pratīṣyam
tenāham eva bata durjjana cakravarṭti । etc.

F. 21 b:—ity Amarakośotghāṭane śabdādivarggas sampū-
rnṇah ॥

F. 107:—ity Amarakośotghāṭane vaiśyavarggas sampū-
rnṇah ॥

F. 113:—iti śrī-Kṣirasvāmyutprekṣite Amarakośotghā-
ṭane bhūmyādikāṇḍo dvitīyah | sūdravarggas sampūrṇnah ||

F. 128:—ity Amarakośotghāṭane samkīrṇnavarggas sam-
pūrṇnah ||

It breaks off (f. 137b) with:—śaradi bhavaś śaradah |
lakṣaṇayābhinavah | adhr̥stopratibhah | śuddho varsā ca |
vidvatupragalbhau viśāradau | vigataś śāradopratibhatvan
doṣosya viśāradah || || See Amarakośa III, 3, 94.

(2)

The *Campubhārata*, by *Mānaveda*, Stabakas I—VI.

Cf. 'Mānavedacampū', Aufrecht CC. p. 451.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
lakṣmīm ātanutāt sa vo munivaro Vyāsābhidhānoniśam
yah prāleyagirāv Apāntaratamorūpeṇa nityan tapah tanvā-
nasya kalāharer avikalā lokopakārodyatād rāg asyandata
bhāratāṁṛtajhari yasyeyam [āsyeyam] āsyendutah | 1 | nṛtya-
ntam rajanīmukhe svapitaram stutyan trilokījanair nnityan
tan nijakarṇatālavavanair atyantam ānandayan āgnānaś
ca yathālayam bhuvi karāgreṇorunādām kṛpānighnātmā sa
hi vighnarāja iha me vighnān vijeghnīyatām | 2 |

F. 7:—iti śrī-Mānavedaviracite campubhārate prathama
stabakah ||

It ends:—iti śrī-Mānavedaviracite campubhārate ṣaṣṭha
stabakah || | atha bhūpatir atbhutāvadānam gunasamra-
ñjitasarvajīvalokam yuvarājapade yuvānam enām bharatam
modabharāñcitobhyaśiñcat | 1 ||

153.

WHISH No. 158.

Size: $7\frac{1}{2} \times 1\frac{5}{8}$ in., 35 + 5 + 4 + 9 + 14 + 44 leaves, 7 or 8 lines
on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1—3)

Fragments of works, partly in Sanskrit, partly in Mala-
yalam, not identified.

(4)

Fragment of a *Prayogasāra*, a work on ritual?

It begins:—hariḥ atah param pravakṣyāmi yogam paramadurllabham dharmamokṣapradan tatvan divyam divyālayapradam niṣkalasyāprameyasya devasya paramātmanah santānayogam ity āhus samsārocchittisādhanam yogāt samādhīs sāyujyam sāyujyād divyasānmataḥ sā hi samsārasaṇdhānā hāvanī muktir iṣyate kāmakrodhas tathā lobho mohaś ca mada eva ca | mātsaryañ ceti ṣadvarggo vairī jñeyo mumukṣuñ yamaś ca niyamas tadvad āsannam prāṇadhāraṇam pratyāhāro dhāraṇā ca dhyānañ cāpi samādhītā, etc.

F. 8:—iti prayogasāre pañcamah paṭalaḥ || atah param pravakṣyāmi yathāvac chaṅkulakṣaṇam nitye naimittike cāpi vāsadhiṇe ca karmaṇi dikvidiksamśaye prāpte śamkuś śaraṇam ucyate, etc.

It ends (f. 9 b):—praśastasūtrasūkṣman tu śamkunaivāvadhārayet yathaiva pūrvāparayāmyasaumyadigbhāgavi-jñānam ihopadiṣṭam samāsantastavisayam vivicya kāryyāni karmanibandhanāni | iti prayogasāre ṣaṭḍvīṁśah paṭalaḥ ||

(5)

Fragment of a work of the Prayoga kind, on witchcraft and domestic rites.

It begins:—hariḥ meṣamāṁsamalākirṇṇatatakeṭāmīṣadhū-pitādādimīphalasanpattim mahatīm labhate parām | yasya kasyāpi māṁsena gokṣīragulasaṁginā tena siktena nāramgī sussvādākhyā¹ phalośritā | prathamam kusumo meṣah kuṭhāreṇa kṣate kṛte jaṁghāyām tilacūrṇenā samena madhu-sarppiṣā | etc.

F. 1 margin:—pādapadoḥālaprakāravidhi.

F. 1 b marg.:—vṛkṣasecanam.

F. 2 marg.:—vijāropanam. (Read bijā°?)

F. 2 b marg.:—vṛkṣavaiciryadoḥālabhedāḥ bijastambhanam.

F. 5 marg.:—tilakosarvalokavaśyakaram.

¹ The reading of the syllable ssā is doubtful.

F. 5b marg.:—ṛtunāśam.

F. 8 marg.:—vañjiraprakriya.

F. 9 marg.:—payastambhah.

F. 10 marg.:—bhūnāgatailapraprakārah. bhūnāgolpatti-prakārah.

F. 11b marg.:—dīrghakeśakaraṇam. keśavṛddhiḥ.

F. 12 marg.:—karṇavṛddhiḥ. kucavardddhanam.

F. 12b marg.:—strīmukhakāntikaraṇam. śyāmikāharanam. kāntisaurabhakaraṇam.

F. 13 marg.:—śarīradurgandhaharaṇam | dorddurāmo-daharaṇam | vadānadurgandhaharaṇam | kāntisaurabha-karaṇam |

F. 13b marg.:—sussvarakaraṇam. atibuddhiprayogah. kṣulpi pāsāharaṇaprayogah.

F. 14 marg.:—pipāsāharaṇam.

It ends (f. 14):—dugdhayuktam phalam dhātryādinaikam peṣayet tataḥ sitājyasahitah vācyāmodakam bhakṣayet tu tam daśarātreṣu saṃhanti pipāsāñ ca na saṃśayah ||

(6)

The *Sambhava-Parvan* of the *Mahābhārata*, in twelve Adhyāyas. This MS. has been fully treated in my paper "On the South-Indian Recension of the *Mahābhārata*," Indian Antiquary, vol. XXVII, 1898, pp. 134—136.

154.

WHISH No. 159.

Size: 10 × 1½ in., 1 + 72 + 1 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

Injuries: Some leaves damaged by insects.

The *Prākṛtarūpāvatāra*, a Prākṛt Grammar, by *Siṃharāja*, son of *Samudrabandhayajvan*. See Pischel, Grammatik der Prakrit-Sprachen (Bühler's Grundriss I, 8), Strassburg 1900, p. 42 seq.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu antarāyāndhatamasaviddhvamsanavibhākaram daityavar-

tmopamarddendum vande karimukham mahaḥ (read aham?) |
 uttarābhīmukhā bhaktā yasya vācaspatāv api bhajāmi bhā-
 gadheyan tam prasannam dakṣināmukham | setum vyākhyā-
 narūpam gahanam akṛta yaś śāstrasāhityasindhōr buddhyā
 baddhvā yathārtthām vyaracayata nijām sindhubandheti-
 samjñām natvā tam yāyajūkam nigamavidhividam tātam
 asya prasādād vyaktam rūpavatāram viracayati mitam
 Simhārāṭ prākṛtiyam | iha prākṛtaśabdās tridhā | sam-
 skṛtasamās saṃskṛtabhavā deśyāś ceti | etc.

F. 13:—ity ajantāḥ pullimgāḥ parisamāptāḥ || athājantā strilimgā ucyante |

F. 72b ends:—yuṣmadādibhyah parasya chasya ḍidāro bhavati | tuhmārā | ahmārā | anyādṛśasyānnā irāvarā isau ||

Ff. 73—75 are omitted.

It ends on f. 76:—**** ssagṛhṇau dṛśigrahoḥ | vassadi | grhnadi || iti sakalavidyāvīśāradasya Samudrabandhaya-jvanas sūnunā Simhājanāmadheyena viracite prākṛtarū-pāvatāre śaurasenyādivibhāgas samāptāḥ ||

155.

WHISH No. 160.

Size: $6\frac{7}{8} \times 1\frac{5}{8}$ in., (1) + 108 + (1) leaves, 9 or 10 lines on a page.

Material: Paper.

Date: 17th or 18th cent.?

Character: Malayalam.

The *Amarakośa*, or the *Nāmalingānuśāsana* by *Amara-simha*.

It begins:—hariḥ śrīgaṇapataye namaḥ avighnam astu |
 yasya jñānadayāsindhōr, etc.

It ends²:—dvandveśvabādaवाव ास्वबादावा ना समाहर्ते कांतस सूर्येन्दुपर्यायापूर्ववोयाह्पूर्वकोपि च वातकाश चानुवाकाश च कुदुम्गकाश लिङ्गादिसमग्रहावर्गगः || iti त्र्तीयाकांडास समाप्ताः | *Amarakośakāṇḍam* etc.

¹ Leaf damaged.

² See III, 5, 16—17.

156.

WHISH No. 162.

Size: $7\frac{1}{2} \times 1\frac{3}{4}$ in., 137 leaves, 8 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Aksaras.

The *Śivadharṇottara*, in 12 Adhyāyas. See Aufrecht CC. p. 649.

It begins:—hariḥ śrīgaṇapataye namaḥ | avighnam astu | jñānaśaktidharam śāntam kumāram śāṃkarātmajam devā
 ** danam skandam Agastyah pariप्रेच्छति bhagavan dar-
 śanāt tubhyam antyajasyāpi samgatiḥ saptajanmasu vipra-
 tva(m) svarggāt bhraṣṭasya jāyate yenāsi nātha bhūtānām
 sarveśām anukampakah atas sarvahitan dharmām sam-
 kṣepāt prabrvāhi me dharmā bahuvidhā devyai devena
 kathitah kila te ca śrutās tvayā sarve प्रेच्छामि tvām ahan
 tataḥ kimpradhānāś śive dharmāś sivavākyāñ ca kīdrśam
 limgerccitaś śivah kena vidhinā samprasādati vidyādānañ
 ca dānānām sarveśām uttamām kila tac ca śrutas dvije-
 ndrānān nānyeśām samudāhṛtam tat punyam sarvavarṇā-
 nāñ jāyate kena karmaṇā, etc.

F. 8b:—iti śivadharṇottare goṣadāmgavi(dhi)r nnāma
 prathamoddhyāyah |

F. 25b:—iti śivadharṇottare vidyārogystutir nnāma
 dvitīyoddhyāyah |

F. 74b:—iti ... pāpagativiśeṣo nāma saptamoddhyāyah |

F. 97:—iti ... svargginārakicihnāddhyāyo nāma |

F. 112:—iti ... prāyaścittavidhir nnāma ekādaśoddhyā-
 yah |

It ends:—iti śivadharṇottare skanda[h]prokte śivāgame
 gomāhātmyan nāma dvādaśoddhyāyah | śivadharṇottaram
 samāptam | namaś śivāya |

157.

WHISH No. 163.

Size: $7\frac{5}{8} \times 1\frac{3}{8}$ in., (1) + 1 + 52 + 2 + (1) + 17 [numbered from 7 to
 23] + (1) + 1 + (1) + 1 + 20 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

(1) A fragment of the *Bhagavadgītā*, breaking off at the beginning of the 14th *Adhyāya* (verse 14), followed by some fragments of works which I cannot identify.

It begins:—śrīgaṇapataye namah avighnam astu | Dhṛitarā-
stra uvāca | dharmmakṣetre kurukṣetre samavetā yuyu-
tsavah māmakah pāndavāś caiva kim akurvata Sañjaya |
Sañjaya uvāca | drṣṭvā tu pāñḍavāṇikam yyūḍhan Duryo-
dhanas tadā ācāryam upasamgamya rājā vacanam abra-
vit | etc.

F. 4b:—iti śribhagavatgītāśūpaniṣatsu brahmavidyāyāṁ
yogaśāstre śrīkrṣṇārjunasamvāde arjjunaviśādayogo nāma
prathamoddhyāyah ||

The 13th *Adhyāya* ends f. 52. Then follows:—śribha-
gavān | param bhūyah pravakṣyāmi jñānānām jñānam utta-
mam ya(j) jñātvā munayas sarve parām siddhim ato ga-
tāḥ, etc.

F. 52b ends:—pravṛddhe tu pralayam yāti dehabhṛt
tadottamavidā(m) lo.

Then follow two leaves, not numbered. The first leaf
begins: — mūlāmbhoruhamaddhyakonāvilasatbandhūkarā-
gojvalāñ jvālājālajitendukāntilaharī[ṁ]m ānandasandāyinīm
helālālitānlakuntaladharān nilottarīyāmśukām kollurādini-
vāsinīm bhagavatīn dhyāyāmi mūkāmbikām | etc.

A fragment of 17 leaves, numbered as leaves 7 to 23,
begins:—hariḥ śrīgaṇapataye namah avighnam astu śuklā-
mbaradharam viṣṇum śāśivārṇam caturbhujam prasanna-
vadanān dhyāyet sarvavighnopāśāntaye | on namo bhaga-
vate vāsudevāya on namo bhagavate puruṣottamāya on
namo nārāyaṇāya on namas sarvalokagurave, etc.

F. 20:—akṣobhyas sarvapraharaṇāyudhaḥ | hariḥ | iti
om kīrttanam yasya keśavasya mahātmanah nāmnām sa-
hasran divyānām aśeṣena prakīrttitam ya idam śrūpyān
nityam, etc.

It ends (f. 23b):—kāyena vācā manasendriyair vā bu-

ddhyātmanā vānusṛta svabhāvāt karomi yad yat sakalam parasmai nārāyanāyeti samarppayāmi | śubham astu ||

A fragment of one leaf begins:—hariḥ maheśvara ṛṣih anuṣṭup chandaḥ | annapūrṇeśvarī devatā | on namo bhagavati annapūrṇeśvari annam me dehi dadāpaya svāhā || Vāmeśvara ṛṣih | gāyatrī chandaḥ | kumāramūrttir ddevatā | etc.

(2) The *Ānandalaharī*, by Śaṅkarācārya. See Haeberlin's *Kāvyasamgraha* pp. 246 seqq.

It begins:—śrīgaṇapataye namah avighnam astu śivāś śaktyā yukto yadi bhavati śaktah prabhavitum na ced evan devo na khalu kuśala spanditum api atas tvām ārāddhyāṁ hariharaviriñcādibhir api praṇantum stotum vā katham akṛtapunyah prabhavati || 1 ||

It ends: — pradīpajvālābhīr ddivasakaranīrājanavidhis sudhāsūteś candropalajalalavair argghyaracanā svakiyair ambhobhis salilanidhisauhityakaraṇan tvadīyābhīr vāgbhis tava janani vācām stutir iyam | 103 || yā kanṭhanālakabālikṛtakālakūṭacchāyeva visphurati vakṣasi candramauleḥ sā me samastaduritāni kaṭākṣamālā tucchikarotu tuhinācalakanyakāyāḥ ||

158.

WHISH No. 164.

Size: $7 \times 1\frac{3}{4}$ in., 150 leaves (but the two first leaves are lost), from 7 to 9 lines on a page.

Material: Palm leaves.

Date: 17th cent.?

Character: Malayalam. Leaves numbered by Akṣaras.

Injuries: The MS. is in a very bad condition, many leaves being badly damaged.

(1)

Śaṅkara's Commentary on the *Bahvycabrahmāna-Upaniṣad*, i. e., the 2nd Āranyaka of the *Aitareya-Āranyaka* (ff. 3—108).

The beginning is lost.

F. 7:—atrānantarātikrānte granthe mahāvratākhyāṁ karmmādhigatāṁ yasmin mahad ukthākhyāṁ śastram

bṛhati sahasralakṣaṇam śasyate tat karmmokthaśastro-palakṣitam ukthan nāmānekalokakāladevatādīvibhedavīśīṣṭa-prānavijñānena samuccicīrśi **, etc.

F. 34b:—svargge loke sarvān kāmān āptvāmṛtas sama-bhavat samabhavad iti || iti śrī-Govindabhadragavatpūjyapāda-śisyaparamahāṁsaparivrājakaśārya-śrī-Śamkarabhadragavatpā-dakṛtau bahvṛcabrahmaṇopaniṣadvivaraṇe prathamoddyā-yah || prāṇa uktham ity etad avadhāritam tasya ca prāṇasya sarvātmatvan tañ ca sarvātmaprāṇam uktham aham asmīti vidyāt karmajñānādhikṛtaḥ puruṣah, etc.

Adhyāya 2 ends f. 45b; Adhy. 4 f. 92; Adhy. 5 f. 103.

It ends:—iti śrī-Govindabhadragavatpūjyapāda-śisyaparamahāṁsaparivrājaka-Śamkarabhadragavatpādakṛtau bahvṛcabrahmaṇopaniṣattikā samāptā || brahmaṇe namah || śrīguru-bhyo namah || śrīdurggāyai namah || nārāyaṇāya namah ||

(2)

Saṅkara's Commentary on the *Samhitā-Upaniṣad*, i. e., the 3rd Āranyaka of the *Aitareya-Āraṇyaka* (ff. 109—150).

It begins:—om athātā samhitāyā upaniṣad ity ādyā samhitopaniṣad asyās samkṣepato vivarāṇam karisvāmaḥ mandamaddhyamabuddhīnām api tadartthābhivyakti syād iti tadartthavijñānapravojanañ ca vakṣyati sandhiyate prajyā paśubhir ity ādi, etc.

It ends (on the fragmentary leaf 150b):—**** bhagavat-pūjyapāda-śisyāśrīmatparamahāṁsaparivrā **** rabhagavat-kṛtau samhitopaniṣadvivaraṇam sa ** || ** ya namah || śrīkrṣṇāya namah || śrīdurggāde * ai ** || akhilabhuvana-hetun nityavijñānamūrttim sakalajanahṛdistham sarvadāvā ***** n devadēvam praśam *****

159.

WHISH No. 165.

Size: 11 $\frac{3}{8}$ × 2 in., (2) + 45 leaves (numbered as 38 to 82), 13 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Malayalam.

The Commentaries on the *Trptidīpa*, *Kūṭasthadīpa* (*Tātparyadīpikā*), and *Dhyānādīpa*, parts of the *Pañcadaśī*, by *Rāmakṛṣṇa*, the pupil of *Bhāratitīrtha* and *Vidyāraṇya*.

See Nos. 58 and 81 (2).

It begins (f. 38):—vedārtthasya prakāśena tamo hārddam nivārayan pumarthāmp cature deyād vidyātīrtthamahesvarāḥ | natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvaraū kriyate trptidipasya vyākhyānam gurvanugrahāt | trptidipākhyām prakaranam ārabhamāna śrī - Bhāratitīrthagurus tasya śrutivyākhyānarūpatvād vyākhyeyām śrutim ādau paṭhati | ātmānañ ced vijāniyād ayam a + iti pūruṣaḥ, etc.

F. 63 b:—iti śrīparamahāmañsaparivṛājakaśāryya-śrī-Bhāratitīrtha - Vidyāraṇyamunivaryayakimkareṇa Rāmakṛṣṇākhyavidoṣā viracita trptidipikā vyākhyā samāptā || ūbhām astu || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvaraū kurve kūṭasthadīpasya vyākhyān tātparyadīpikām | etc.

F. 70:—iti . . . kūṭasthadīpavyākhyā samāptā || natvā śrī-Bhāratitīrtha-Vidyāraṇyamuniśvaraū kriyate ddhyānādīpasya vyākhyā samkṣepato mayā | etc.

It breaks off (f. 82b) with the words:—iti proktām yamenāpi pṛcchate naciketasa iti | uktam arttham upasāṁharati | iha vāmarane vāsyā bra.

160.

WHSH No. 169.

Size: $7\frac{1}{2} \times 1\frac{1}{2}$ in, (1) + 19 + (1) + 14 + 21 + (1) + 57 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

(1)

The *Vṛttaratnākara* by *Kedāra Bhaṭṭa*, the son of *Bhaṭṭaka*. See No. 54 (3).

It begins:—śrīr astu sukhasantānasiddhyartthan naumi brahmācyutārccitam | gaurīvināyakopetam śamkaram lokaśamkaram || 1 || vedārtthaśaivaśāstrajño Bhaṭṭakobhū(đ) dvijottamah | tasya putrosti Kedāraś śivapādārccane rataḥ || 2 ||

It ends:—iti ṣaṣṭhoddhyāyah ॥ vṛttaratnākaraḥ pūrṇaḥ ।
om ॥

(2)

Fragment of the *Lalitāstavaratna*. The title is not found in this MS. But see Nos. 63 (5), 115 (12) and 174 which contain other copies of the same Stotra.

It begins:—vande gajendravadanam vāmāṅkārūḍhavalla-
bhāśliṣṭam । kumkumaparāgaśonam kuvalayinijārakorakā-
piḍam । 1 । sa jayati suvarṇaśailas sakalajagaccakrasam-
ghaṭitamūrttil । kāñcananikuñjavāṭikandaladamarīprabān-
dhasaṅgītaḥ ॥ 2 ॥ . . . tatra catuśśatayojanapariṇāhan
devaśilpinā racitam । nānāśalamanojñan namāmy ahan
nagaram ādividyāyāḥ । 5 । etc.

It breaks off (f. 14):—tatra prakāśamānan tārānikaraiḥ
pariṣṭṛtam sevyam । amṛtamayakāntikandalam antaḥ kala-
yāmi kundasitam indum । 102 ॥ śrīmgā.

(3)

The *Bārhaspatyasūtra*, or *Nītiśarvasva* by *Bṛhaspati*, in
6 Adhyāyas.

It begins:—Bṛhaspatir athācāryya īdrāya nītiśarvasvam
upadiśati । ātmavān [n]rūjā । ātmavantam mantriṇam āpā-
dayet । daṇḍamitir eva vidyādharmmam api lokavikruṣṭan
na kuryāt । etc.

It ends:—iti Bārhaspatyasūtre ṣaṣṭhoddhyāyah ॥ śrī-
gurubhyo namah । śubham astu ।

(4)

First Part of the *Subodhinī*, a Commentary on the
Bṛhajjātaka of *Varāhamihira*.

It begins:—śrīgaṇeśāya namah । ātmāyate svātmavidāñ
janānām mārgāyate janmavivarjitānām । dīpāyate yo jagā-
tām abhiṣṭam dadātu nas sonyatarānavekṣam । yā horā
racitā Varāhamihirācāryyeṇa nānārththīni tasyā matgurude-
vatānanasarojātprasādāgataṁ । etc.

It breaks off at the beginning of the 2nd Adhyāya:—iti
savyākhyāne horāśastre samjnāddhyāyah prathamaḥ ॥ hariḥ

ॐ ॥ śubham astu atha gṛhayonibhedāddhyāyo vyākhyāyate
tatra prathamena ślokena pūrvoktasya horākhyasya kāla-
puruṣasyātmādisvarūpam rājadirūpatvañ cāha । . . . sacivau
presyah sahajah ॥ 1 ॥ kālasyātmā kālātmā kālasya.

161.

WHISH No. 171.

Size: $7\frac{1}{8} \times 1\frac{1}{8}$ in., 39 leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Calicut 1823'. The MS. was probably written at that date.

Character: Malayalam.

The *Kṛṣṇīyam*, an astrological treatise. See No. 113 (2) and No. 162.

It begins:—śrīgaṇapataye namah । avighnam astu śrī-
gurubhyo namah । yena traikālyajñānam sammuditam
ajñānan timiravarttibhyo tajjñānam divyayutam vakṣye
tasmai namaskṛtyam jyotiṣaphalam ādeśah phalārttham
ārambhānam bhavati loke tasmād yatnah kāryyo hy ādeśe
jyotiṣajñena¹ ॥ 2 ॥ etc.

It ends:—Kṛṣṇasya kṛtiś cintajñānam kṛṣṇīyam iti nāmnā
iti kṛṣṇīye ekaṭrimśoddhyāyah ॥ ॥ Kṛṣṇīyam samāptam ॥
hariḥ śrīkṛṣṇāya namah śrīvāsudevāya namah । etc.

162.

WHISH No. 172.

Size: $5\frac{5}{8} \times 1\frac{5}{8}$ in., (2) + 54 + (10) leaves, 9 lines on a page.

Material: Palm leaves.

Date: Beginning of 19th cent.?

Character: Malayalam.

Fragment of the *Kṛṣṇīyam*, an astrological treatise.
See No. 161.

It begins:—hariḥ śrīgaṇapataye namah avighnam astu
yena traikālajñānam uktam ajñānatimiravarttibhyah ।
tajñānan divyayutam vakṣye tasmai namaskṛtyañ jyotiṣa-

¹ See below No. 162 for various readings.

phalam ādeśaḥ phalārttham ārambhaṇam bhavati lokā tasmād yatnāḥ kāryyo hy ādeśe jyotiṣajñānena, etc.

It breaks off with the words:— śaśiśukrābhyaṁ iṣṭe śitir ggāvo hṛtās sagopālāḥ ।

163.

WHISH No. 174.

Size: $14\frac{1}{8} \times 2$ in., (1) + 59 leaves, 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 1828. The MS. is probably not much older.

Character: Grantha.

The *Bhāṣāpariccheda*, by *Viśvanātha Pañcānana Bhattācārya*, followed by the Author's own Commentary *Siddhāntamuktāvalī*.

It begins:— ** śrīgaṇapataye namah avighnam astu śrīgurubhyo namah | nūtanajaladhararucaye gopavadhūtidukūlācorāya | tasmai kṛṣṇāya namaḥ samsāramahīruhasya bijāya dravyam gunas tathā karmaṇa sāmānyam saviśeṣakam samavāyas tathābhāvah padārtthās sapta kirttitāḥ ॥ 2 ॥ kṣityaptējomarudvyomakāladigdehino manah | dravyāṇy atha gunā rūpam raso gandhas tataḥ param ॥ 3 ॥ sparśas samp-khyā parimitih pṛthaktvañ ca tataḥ param | samyogaś ca vibhāgaś ca paratvañ cāpa(ra)tvakam ॥ 4 ॥ etc.

F. 6 b:— iti paribhāṣāparicchedas samāptah ॥

It ends:— iti śrimahopāddhyāya-Pañcānanabhaṭṭācāryya-viracitā siddhāntamuktāvali samāptā ॥ hariḥ om śrīgurubhyo namah ॥

164.

WHISH No. 175.

Size: $13\frac{1}{2} \times 1\frac{7}{8}$ in., 43 leaves, generally 8 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Malayalam. The leaves are numbered as follows: ma mā mi mī mu mū mr̄ mī ml̄ me mai mo mau ma mama — ya yā yi yī nu yū ȳ — na nā ni nī nu nū nr̄ nī nl̄ ne nai no nau nama na — pa pā pi pī pu.

Fragment of the *Bhartṛkāvya* (*Bhṛtikāvya*) with the Commentary *Jayamāṅgalā*.

The first leaf begins:—vyāsaktam māṁ hatavān karmmaṇi
hana iti ḥiniḥ tatra hi kutsitagrahaṇam karttavyam ity uk-
tam yadi sugrīve(na) mama virodhal̄ kin tavāyam iti kutsitam
hananan tad eva darśayann āha ॥ pāpakṛt sukṛtā(m) maddhye
rājñal̄ puṇyakṛtas sutal̄ mām apāpan durācāram kin niha-
tyābhidhāsyasi ॥ pāpakṛd ityādi + etc.

F. 20b:—iti bhartṛkāvyaṭīkāyāñ jayamāṅgalābhidhānā-
yām adhikārakānde prathamaḥ paricchedāḥ ॥ sugrīvasamā-
gamasamjñakah pañcamas sarggaḥ ॥

The last (?)¹ leaf ends:—mrīyāmahe na gacchāmaḥ
kausalyāyanivallabhām upalaṁbhyām apaśyantah kaumārīm
patatām vara । mrīyāmaha ity ādi । he patatām vara
mrīyāmahe na gacchāmaḥ kim iti kaumārīm akṛtapūrvadā-
raparigrahām patī[ta]m labdhavatīm kaumārāpūrvavacana
iti kausalyāyā apatyām kausalyakārmāryābhyañ ceti phīn
kausalyāyaniḥ rāmaḥ tasya vallabhām iṣṭām upalabhyām
praśastām por adupadhād yat upāt praśamsāyām iti² yati
pratyaye num । apaśyantah anupalabhamānāḥ ॥

165.

WHISH No. 176.

Size: 14×1 $\frac{7}{8}$ in., (4)+271+(1) leaves, 9 or 10 lines on a page.

Material: Palm leaves.

Date: An entry by Mr. Whish is dated 'Tellicherry, December 1831'. The MS. may be about 50 years older.

Character: Grantha.

The *Rgveda-Samhitā* in the Pada-Pāṭha, accented, Aṣṭakas I—IV. The Udātta accents are expressed by the sign ~ (u?) placed on the top of the syllable. The Svarita is expressed by the sign ˘ at the bottom of the line, e. g. kva˘ in V, 30, 1. At the end of unaccented words we find the sign ~ at the bottom of the line. The

¹ Possibly the leaves are disarranged.

² See Pāṇini IV, 1, 155; III, 1, 98; VII, 1, 66.

sign L is used to express the Anunāsika, e. g. devān L | ā | ihā | vakṣati~ | in I, 1, 2.

It begins:—agním | ile~ | puráḥ — hitam | yajñāsyā | devám | rtvijam || hotāram | ratna — dhātamam ||

The first Aṣṭaka ends f. 70:—prathamāṣṭake aṣṭamo-ddhyāyah ||

The second Aṣṭaka begins:—prā | vah~ | prāntam | raghu — manyavah~ | ándhah | yajñám | rudráya | mīlhúse | bharaddhvam ~ || etc.

Aṣṭaka II ends f. 137b, Aṣṭaka III f. 202b, Aṣṭaka IV f. 271b.

The MS. contains also the following Khilas¹: Khila II (end of Maṇḍala I) on ff. 108b, 109; Khila III (end of Maṇḍala II) on f. 133; Kh. IV (end of hymn V, 44) on f. 218b; Kh. VI (end of hymn V, 51) on f. 221b; Kh. VII (end of V, 84) on f. 235; Kh. XI (end of VI, 44) on f. 260; Kh. XII (end of VI, 48) on f. 265. The Khilas I, V, VIII (Śrīsūkta), IX and X are not found.

166.

WHISH No. 177.

Size: 19 \times 2 $\frac{1}{4}$ in., (1) + 166 [numbered as ff. 160—323, ff. 281, 282 counted twice] + 1 leaves, 11 (sometimes 12) lines on a page.

Material: Palm leaves.

Date: Entries by Mr. Whish dated "Tellicherry December 1831". The MS. may be about the same age as No. 176, but it is written by a different hand.

Character: Grantha.

The *Rgveda-Saṃhitā* in the Pada-Pāṭha, accented (in the same manner as No. 176), Aṣṭakas V—VIII.

It begins:—stuśe | nárā | diváḥ | vya | asyá | pra-sántā | ásvinā | huve~ | járamānah | vya | arkaiḥ | etc.

The Vth Aṣṭaka ends f. 198b, the VIth Aṣṭaka f. 241, the VIIth Aṣṭaka f. 282b, and the VIIIth Aṣṭaka f. 323b.

¹ See Professor Max Müller's 2nd Edition of the *Rigveda-Saṃhitā* with Sāyanā's Comm., vol. IV, pp. 519 sqq.

Maṇḍala IX ends f. 265b. Khila XIV is found on f. 178, Khila XVII f. 247b. There may be more Khilas in other places, though I could not find them.

It ends:—yáthā | vah̄ | sú-saha | ásati || 49 || gati-tirnnādhadhāmaṣṭama nassanna sanūs sanam (?) || addhyā-yasya sūktāni vargasamasamkhyāni || ity aṣṭameṣṭakeṣṭamo-ddhyāyah || subrahmaṇaya paramagurave namah || bindudurllipi° etc.

167.

WHISH No. 178.

Size: $15\frac{3}{4} \times 1\frac{5}{8}$ in., 6 + 165 leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 1831. The MS. is probably not very much older.

Character: Grantha.

The *Prakrti* (ff. 1—157) and the *Prakrticalāksara* (ff. 157b—165) of the *Sāmaveda*. An entry by Mr. Whish says: “This volume contains the PRAKRITIH of the SĀMA-VĒDAH; and the CHALĀKSHRAM of the same — C. M. Whish — Tellicherry 1831 — NB. The Chalāksharam is a running index of the Prakritih.” The first 6 leaves contain an Index to the volume, written by Mr. Whish.

It begins:—gautamasya parkkah | o ta gnā i | å cho yā hī na vo i to yā pre i | tokāyā pre i | gr kā nā nō hā | vyā co dāto yā pre i | tokāyā pre i | nāghī i hō tā sā | tsā ve i bā aū hō vā | hī tū śī | di 7 pa 9 mā 9 jho || å te gna å yāhi vī | takayā i | gr kah nā nō havya dā tāyā i | ni ghai hō tā satsi barhā i si | baverhā i sā aū hō vā | bajarhī śī | di 9 pa 6 ma 6 tr || etc. See Sv. I, 1, 1, 1.

F. 2:—ekonavimśati prathamaḥ || F. 3:—pañcadaśa dvitiyah || F. 4b:—ekavimśatis trtiyah || F. 7:—dvā-vimśati caturthah || etc.

F. 18:—caturdaśa dvādaśa || hariḥ om || āgneyam samā-ptam ||

F. 30b:—dvāvīmśati ṣaṣṭhaḥ || sāmāṇ 132 || bahusāmi samāptam || om tvāṣṭrī sāmā || i pām kha yantih | etc. See Sv. I, 2, 2, 4, 1.

F. 35b:—ekādaśa ṣaṣṭhaḥ || 64 || ekasāmi samāptam || om || bharadvājasyārkkau dvau | a pa bhi tvā ū | etc. See Sv. I, 3, 1, 5, 1.

F. 51b:—ekādaśāṣṭamah || br̥hati samāptam || sāmāṇ 150 ||

F. 58:—trayodaśa tritiyah || tr̥ṣṭup samāptam || om ūaikhaṇḍinam | gā yi yā | etc. See Sv. I, 4, 2, 1, 1.

F. 66:—caturvīmśati caturthaḥ || anuṣṭup samāptam ||

F. 80:—śoḍaśa navamaḥ || indrapuccham samāptam ||

F. 116:—pañcātriṇīśad ekādaśa || pavamāṇam samāptam || sāmāṇ 387 ||

F. 127b:—dvādaśa saptamaḥ || prathamaṇarvam samāptam || F. 137:—saptadaśa saptamaḥ || dvitīyaparvas samāptah || F. 150:—dvādaśāṣṭamah || tritiyaparvam samāptam || hariḥ om || āraṇam samāptam || sāmāṇ 248 ||

F. 156:—daśa tr̥tiyah || śukriyam samāptam || F. 157 ends:—hi ma sthi kā ā pre | dā ka yo | ā ci | di 6 pa 6 ma 2 kā || gāyatram samāptam || ūbhām astu ūriguru-caraṇāravindābhyaṁ namah || etc. (Scribe's colophon in Malayalam language.)

F. 157b begins:—agnijho tra trā tam agne jhū agnīnduku | agnirvatrā dhudhedi | preṣṭha chodhau kū | tva-nnojhego | ehyundaiṇ | ā te the jū | tvam agne bī | agne vivasvad agho ekonavimśati prathamaḥ || namas te du | dūtam vo nū | etc. See Sv. I, 1, 1, 1.

It ends (f. 165):—daśa tr̥tiyah || śukriyam samāptam || vī dāma ghavanyi dārāyendran dhanasya cauṭī dhu | ā i vā no | u dvaya nte | tatsaka | śakvari samāptam || prakṛti-calakṣaram samāptam || hariḥ om etc.

168.

WHISH No. 179.

Size: $7\frac{1}{4} \times 1\frac{1}{8}$ in., 3 + 54 leaves, 4 or 5 lines on a page.

Material: Palm leaves.

Date: 17th or 18th cent.?

Character: Malayalam.

(1)

A fragment of the *Nidānasthāna* of the *Aṣṭāṅgasamgraha* by *Vāgbhaṭa*, *Adhyāya* 3¹.

It begins:—smṛto vātapittaśleśmakṣataksayaili kṣayāyo-
pekiṣitās sarve balināś cottarottaram | teśam bhaviṣyatām
rūpam kaṇṭhe kaṇḍūrarocakah śukapūrṇābhakanṭhatvam
tatrādho vihatonilah | ūrddhvam pravṛttoras tasmin kaṇṭhe
ca samsajan śirasrotāmsi sampūryya tatomgāny utkṣipann
iva | etc.

It ends:—kramād vīryyam ruciḥ pattir balam varṇaś
ca hiyate | kṣīṇasya sāṣṭriṇūtratvam syāc ca pṛṣṭhakaṭi-
grahah vāyu[h]pradhānā(h) kūpitā dhātavo rājayakṣmaṇah.

(2)

Some Vaiṣṇava tracts, viz. *Ekādaśīvratamāhātmya*, *Jayantī-
māhātmya* from the *Skanda-Purāṇa*, *Jayantīvrata* (?),
Anantavrata (?), and *Bhāskaramatamāhātmya*.

The first tract begins:—śrīgaṇapataye namaḥ avighnam
astu | Yudhiṣṭhira uvāca | śrutam mayā yaduśreṣṭha vrata-
nām uttamotta[motta]mam kṛt[v]ārtthosmi na sandehas
tvalprasādād adhokṣaja | anyo me samśayo bhūyād dhṛdi
śalyah ivārppitah chettum arhasi deveśa nā *** hi vidyate |
tvām rte devakiputra sarvajñā yadupumgava ekādaśīvratam
idan nityam vā kāmyam eva vā | etc.

It ends (f. 19):—iti ekādaśīvratamāhātmyam samāptam ||
namostu tejase dhenupāline lokapāline dhārāpayodharotsam-
gaśāyine śeṣaśāyine | śivarāmanārāyaṇagovindamahādeva-
krṣṇahari ||

The Jayantimāhātmya begins (f. 20):—śrīgaṇapataye
namah | namah kapilaśūryyāya sāndrajanānatamaśchide
vidvatpatmaprabodhaikanidānajñānatejase | śrī-Nāradah ||
jayantyāś caiva māhātmyam kathayasva pitāmaha tacchrū-
tvāham gamiṣyāmi tad viṣṇoh paramam padam | pitāmaha
uvāca | śrīnu vatsa pravakṣyāmi prabhāvañ cāṣṭamīṣu ca
jayam punyañ ca kurute kṣayam pāpasya yasya ca | etc.

¹ As Prof. Aufrecht kindly informs me.

It ends (f. 41b):—iti skandapurāne śrijayantimāhātmyam sampūrṇam ॥

The Jayantivrata begins (f. 41b):—ataḥ param pravakṣyāmi jayantivrataṁ uttamam caturvargapradan nīṇām vaiśnavānām viśeṣataḥ anantaṁ putradam śridam monta—(read mokṣa)dañ ca viśeṣataḥ śrāvanyām krṣṇapakṣe ca titihitrayam anuttamam saptamī cāṣṭamī caiva navamī ca tathā śrīnu pāratrayan niśā caiva dinatrayam ataḥ param budhaś ca guruś ca śukrau ca pāratrayam udāhṛtam, etc.

F. 47:—dvādaśākṣaramantreṇa snāpayed vidhipūrvakam ॥ hariḥ śrīganapataye namah । aranye varttamānās te pāṇḍavā duḥkhadarśitah (read °karṣitah?) krṣṇan dṛṣṭvā yathānyāya(m) praṇipat�edam abruvan । vayan duḥkhena sañjatāḥ prthivyām puruṣottama katham muktir vadāsmākam anantād dukhasāgarāt । śrikṛṣṇa(h) । anantavrataṁ asty anyat sarvapāpaprāṇāsanam sarvapāpaharan nīṇām strīṇān caiva Yudhiṣṭhira । etc.

F. 54 ends:—ittham vratan devapurohitena labdhām purā Bhāskarasannikarṣat tasmād amarttyā manujāś ca jagmūr vratañ caritvā sakalān abhiṣṭān ॥ iti Bhāskaramatamāhātmyam samāptam ॥ ॥

169.

WHISH No. 181.

Size: $9\frac{1}{4} \times 1\frac{7}{8}$ in., (1) + 15 leaves, 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Malayalam.

The *Tarkasamgraha*, by *Annambhāṭṭa*.

It begins:—hariḥ śrīganapataye namaḥ avighnam astu[h] śrīgurubhyo namaḥ । nidhāya hr̥di viśeṣva[ra]m vidhāya guruvandanām । balānām sukhabodhāya kriyate tarkasamgrahah । etc.

It ends:—Kāṇādanyāyamatayor bālavyutpattisiddhaye Annambhāṭṭena viduṣā racitas tarkasamgrahah ॥ tarka-

saṁgrahas saṁptāḥ ॥ jagataḥ pitarau vande vārppati
parameśvaraū ॥ śrīkṛṣṇāya namah ॥

170.

WHISH No. 182.

Size: $7\frac{7}{8} \times 1\frac{1}{2}$ in., (1) + 38 leaves, generally 8 lines on a page.*Material:* Palm leaves.*Date:* Kollam year 997 = A. D. 1822.*Character:* Malayalam.

The *Maṇimāñjari*, a Commentary on *Kedāra Bhaṭṭa*'s *Vṛttaratnākara*, by *Nārāyaṇa*, the son of *Nṛsiṁhayajvan*.

See No. 54 (3).

It begins:—hariḥ śrīgaṇapataye namah avighnam astu |
śvetāṁbhodhisthitān devam etc. See the beginning in
No. 54 (3). . . . yathāmatih ॥ atha prāripsitasya gran-
thasyāvighnaparisamāptipracayagamanārttham iṣṭadevatā-
namaskāram karoti | sukhasantānasiddhyarthan naumi
brahmācyutārccitam | gaurīvināyakopetam śaṁkaram loka-
śaṁkaram | spaṣṭortthah, etc.

It ends:—yas tu prayuṇkte kuśalo višeṣe śabdān yathā-
vad vyavahārakāle | sonantam āpnoti jayam paratra
vāgyogavid duṣyati nāpaśabdaiḥ¹ ॥ iti vṛttaratnākaravyā-
khyāyām maṇimāñjaryām ṣaṭhoddhyāyah pūrṇah ॥ hariḥ
śrīgaṇapataye namah | asmatgurubhyo namah ॥
vṛttaratnākaravyākhyānam samāptam ॥ śrīsarasvatyai na-
mah | etc. (Date in Malayalam).

171.

WHISH No. 183.

Size: $9\frac{3}{4} \times 1\frac{3}{4}$ in., 10 leaves, 8 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Malayalam.

¹ See *Mahābhāṣya*, ed. Kielhorn, I, p. 2.

Three Stotras, viz.,

- (1) the Durgāṣṭaka (ff. 1—2);
- (2) the Hastāmalaka (ff. 2b—3);
- (3) the Mantrākṣaramālā (ff. 3b—10b).

It begins:—hariḥ mātar mme madhukaiṭabhaghni mahi-saprānāpahārodyame helānirmmitadhūmralocanavadvadhe he caṇḍamundārddini niśšeikṛtaraktabijanidhane nitye nisum-bhāvhe sumbhaddhvamsini samharāśu duritam durgge namas tembike । 1 | traiva(r)nyānām guṇānām anusaranakalā-kelinānāvatarais trailokyās trāṇāśilām danujakulavanivahni-kilāsalilām devīm saccinmayīn tām vipulitavinamatsatrivar-gāpavarggām durggām devīm prapadye śaraṇam aham aśesāpadunmūlanāya । 2 |

The Durgāṣṭaka ends f. 2:—etat santah paṭhantu stavam akhilavipatjjyālatūnalābhām hṛṇmohaddhvāntabhbānupratimam amitasam̄kalpalakpaladrukālpam daurggām daurggatyā-ghorātapatuhinakaraprakhyam auho(?)gajendraśreṇipāñcā-syadeśyam suvipulabhayakālahitārkṣyaprabhāvam | śrīdevyai namaḥ ।

The Hastāmalakam (f. 2b) begins:—hariḥ nimittam manaścakṣurādipravṛttau nirastakhilopādhīr ākāśakalpaḥ ravir llokaceṣṭānimittam yathā yas sa nityopalabdhisvarūpo-ham ātmā । 1 |

F. 3 ends:—tathā cañcalatvam tathāpiha viṣṇau | iti hastāmalakah | See No. 63 (6) above p. 82.

The Mantrākṣaramālā (f. 3b) begins:—hariḥ kallolollasitāṁtābdhilaharimaddhye virājanmaṇidvīpe, etc. See above Nos. 43 (2) and 112 (5).

It ends (f. 10b):—śrīmantrākṣaramālayā giriṣutām yaḥ pūjaye cetasā sandhyāsu prativāsaram suvihitam¹ tasyā-malasyācirāt cittāmbhoruhamaṇḍape giriṣutānṛttam vidhatte sadā vāṇivaktrasaroruhe jaladhijāgehe jaganmamgalā | (Then follow some lines in the Malayalam language).

¹ The other two MSS. read suniyatam.

172.

WHISH No. 184.

Size: $7 \times 1\frac{1}{4}$ in., (1) + 30 + (6) leaves, 6 or 7 lines on a page.*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Telugu.*Injuries:* The MS. is much damaged by insects, some leaves being almost illegible.

A treatise on dreams (*Svapnādhyāya?*), only partly in Sanskrit.

The beginning is not Sanskrit.

It ends:—śaktyā tu dakṣinām dadyāt | namasyann iṣṭa-devatān | sarvadusvapnajanitam | doṣo na syatvū samśayah
(read syāt tv asamśayah) || 8 || iti dusvapnaśā ** || śrīrāmārppanam astū ||

173.

WHISH No. 188.

Size: $8\frac{1}{4} \times 1\frac{3}{8}$ in., 20 leaves, 7 lines on a page (5 lines only on the last 3 leaves).*Material:* Palm leaves.*Date:* 18th or 19th cent.?*Character:* Malayalam.*Injuries:* Slightly damaged, part of last leaf broken off.

The *Candikāsaptati*, a Stotra in honour of Durgā. Printed in Kāvyamālā IV (1887), p. 1 seqq., and called there *Candisataka*. The author is *Bāṇa*. See Aufrecht CC. p. 177.

It begins:—mā bhāṅkṣir vibhramām bhrūr adhara vidhūratā keyamāsyāsyā rāgam pāne prāny eva nāyam kalayasi kalahaśraddhayā kin triśūlam ity udyatkopaketūn prakṛtim avayavān prāpayanty eva devyā nyasto vo mūrddhni musyān marudasuhṛdasūn saṃpharann amghrir amhaḥ | 1 |

It ends:—... kurvatī pārvatī vah | śridurggāyai namah
cāndikāsaptatiḥ ||

174.

WHISH No. 189.

Size: $7 \times 1\frac{3}{8}$ in., (1) + 13 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: Early 19th cent.?

Character: Grantha.

Fragment of the *Lalitāstavaratna*, called *Āryādvīśatī* by Mr. Whish.

Beginning and end the same as in the fragment No. 160 (2).

175.

WHISH No. 190.

Size: $13\frac{1}{4} \times 1\frac{3}{4}$ in., (1) + 39 + (3) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Bhojaprabandha*, a historical romance in prose and verse, (by *Ballāla*. See Aufrecht-Oxford, p. 150 seq.)

It begins:—svasti śrīmāhārājasya Bhojasya prabandhaḥ kathyate | ādau dhārārājye Bandhulasamjño rājā ciram prajāḥ paryayapālayat | asya ca vṛddhatve Bhoja iti putras samajani | sa yadā pañcavārṣikāḥ tadā pitā ātmani jarāṁ jñātvā mantrimukhyān āhūya anujam Muñjam mahābalam alocya putrañ ca bālam viṣṭya vicārayām āsa | yady aham rājyabhāradhāraṇasamartham sodaram apahāya rājyam putrāya prayacchāmi tadā lokāpavādaḥ | athavā bālam me putram Muñjo rājyalobhād viṣādinā mārayisati | tathā hi | lobhaḥ pratiṣṭhā pāpasya prasūtir llobha eva ca | dvesakrodhādijanako lobhaḥ pāpasya kāraṇam || 1 || lobhāt kopalā prabhavati krodhād (d)rohāḥ pravarttate | droheṇa narakam yati sāstrajñopi vicaksanāḥ || 2 || mātarām pitaram putram bhrātaram vā suhṛttamam | lobhāviṣṭo naro hanti svāminam vā gurun tathā || 3 || iti vicāryya rājyam Muñjaya

dattavān | tadutsamge ātmajam mumoca | tataḥ kālāntare
rājani divam gate sati samprāptarājyo Muñjaḥ buddhisā-
garam vyāpāramudrāyāḥ dūrikṛtya tatpade anyan dideśa |
gurubhyo rājaputram vācayati śrāvayati ca śāstrāni | evam
sthite jyotiśāstrapāram gataḥ kaścit brāhmaṇaḥ rājñas
sabhām abhyagāt | sa ca rājñe svastity uktvā tadājñayā
upaviṣṭaḥ prāha | rājan lokoyam mām sarvajñam vakti |
kimapi pṛccha | kanṭhasthā yā bhaved vīdyā sā prakāśyā
sadā budhaiḥ | yā gurau pustake vīdyā tayā mūḍhaḥ pra
*** (॥ 4 ॥) māteva rakṣati piteva hite niyuṅkte kānteva
cābhiramayaty apaniya khedam | kīrttiñ ca dikṣu vitanoti
tanoti lakṣmīm kiṁ kin na sādhayati kalpalateva vīdyā ॥ 5 ॥
tato rājā putrasya Bhojasya buddhyatiśayañ jātakañ ca
prṣṭavān | tato brāhmaṇa āha | rājan tava putroyam ati-
buddhimān buddhir eva khalu sarvakāryyasādhini | tathā
hi | ekam hanyān na vā hanyād iṣur mmukto dhanuṣmatā |
buddhir buddhimatotsrṣṭā hanyād rāṣṭram sarājakam
॥ 6 ॥ etc.

It is incomplete, the end of the MS. being as follows:—
rājā sarvām bhūmīm kavidattām matvā udatiṣṭhat | kaviś
ca tam abhiprāyam jñātvā punar āha ॥ rājan kanakadhā-
rābhis tvayi sarvatra varṣati | abhāgyacchatrasañchame
mayi nāyānti bindavah ॥ 302 ॥ rājā antaḥpuram gatvā Lī-
lādevīm āha | devi sarvam rājyam kavaye dattam | tasmāt
tapovanam mayā saha āgaccha | asminn avasare vīdvān
nirgataḥ | Buddhisāgareṇa mukhyāmātyena prṣṭaḥ | vīdvan
rājñā kin dattam | sa āha | na kimapi dattam | amātya
āha | ***** (leaf broken) akam paṭha | tataś ślokacatu-
ṣṭayam paṭhati | tatomātyaḥ prāha | sukave tava koṭi-
dravyan diyate | paran tu rājñā yad dattam tava bhāvi
tat punar vikriyatām | kavis tathā karoti | tato koṭisam-
khyān datvā kavim presayitvā amātyaḥ rājani kaṭam āgatya
tiṣṭhati | rājā tam āha | Buddhisāgara rājyam idam sarvam
kavaye dattam atas tapovanam gacchāmi | tavāpeksā asti
yadi tarhi mā gaccha | tatomātyaḥ prāha | deva koṭidrav-
yamūlyena rājyam idam vikritam koṭidravyañ ca vīduṣe
dattam | ato rājyam bhavadīyam bhūmkṣva | rājā amātyam
sammānitavān | anyadā mṛgayārasena aṭavīm aṭann āta-

pena dūnadehah pipāsayā paryyākulas turamgam adhiruhya
udakārtthan nikaṭakaṭabhuvaṁ aṭan tad alabdhvā śrāntah
kasyacit taror adhastād upāviśat | tatra kācit gopakanyā
sukumāri manojñasarvāmgi dhārānagaram prati takram
vikritukāmā takrabhāṇḍam samudvahanti samāgacchat |
āgacchantin tān drṣṭvā rājā pipāsayā etat bhāṇḍastham
peyañ cet pibāmīti buddhyā prechati | taruṇi kiṁ vahasi |
sā ca mukhaśriyā tam Bhojam viditvā rājño bhāvāñ ca
jñātvā āha | deva | himakundaśāśiprabhaśāmghanibham
paripakvakapithasugandhi rasam | taruṇikaranirmathitam
piba he nr̥pa sarvarujāpaharam |

176.

WHISH No. 191.

Size: $11\frac{5}{8} \times 2\frac{1}{8}$ in., 4 + 226 + (3) leaves, from 14 to 16 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The Vyaya year immediately preceding 1831 is A. D. 1826–27. The MS. may have been written in that year, or in A. D. 1766–67.

Scribe: Raghunātha, son of Rāmakṛṣṇa.

Character: Grantha.

The *Taittirīya-Samhitā*, in 7 Kāṇḍas, the Samhitā-Pāṭha, complete, unaccented. The first three leaves contain a table of contents indicating the commencement of the Praśnas and Kāṇḍas.

It begins:—śuklāṁbaradharmaṁ viśnuṁ śaśivarṇaṁ caturbhujam | prasannavadanān dhyāyet sarvavighnopāśāntaye | Śrīgurubhyo namah || śrīrāmacandrāya namah || om iše tvorje tvā vāyava sthopāyava stha, etc.

Kāṇḍa I ff. 1–32, Kāṇḍa II ff. 33–68, Kāṇḍa III ff. 69–88, Kāṇḍa IV ff. 89–116, Kāṇḍa V ff. 117–155, Kāṇḍa VI ff. 156–193, Kāṇḍa VII ff. 194–226.

It ends:—yonis samudro bandhuḥ | vyāttam avahad dvādaśa ca | gāvo gāvas siṣāsanti . . . catuhpañcāśat | gāvo yonis samudro bandhuḥ | hariḥ om ūbhām astu Śrīguru-bhyo namah śrīrāmāya namah | krṣṇārpaṇam astu ||

saṁvatsare vyaye bhānau kannyārāśim upeyuṣi | ayane
dakṣine pakṣe site vāre bṛhaspateḥ | anūrādhābhidhe tāre
caturthitthisamyute | Rāmakṛṣṇasya putreṇa rāmabha-
ktena dhīmatā | Raghunāṭhena viduṣā likhitam vedapusta-
kam | abaddham vā, etc. . . . kṣantum arhanti santah ||

177.

WHISH No. 192.

Size: $12\frac{1}{4} \times 2$ in., 2 + 302 + (2) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Taittirīya-Brāhmaṇa*, in 3 Aṣṭakas, ending with III, 9. The first two leaves contain a table of contents indicating the commencement of Aṣṭakas and Praśnas.

It begins:—brahma san dhattan tan me jinvatam | etc.

The 1st Aṣṭaka ends (f. 88b):—varuṇasya yad aśvibhyāṁ
yat triṣu tasmād udvatī saptatrimśat || varuṇasya prati-
tiṣṭhati || hariḥ om etc.

The 2nd Aṣṭaka ends (f. 185b):—pīvonnām yūyam pāta
svastibhis sadā nah || hariḥ om, etc.

The 3rd Aṣṭaka ends (f. 302):—prajāpatir aśvamedhañ
juhvati || hariḥ om | etc.

178.

WHISH No. 193.

Size: $12\frac{1}{4} \times 2$ in., 1 + 130 + (1) leaves, 9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha, the same hand as No. 177.

The *Taittirīya-Āraṇyaka* and the *Āraṇya-Kāṭhaka* (i. e. *Taittirīya-Brāhmaṇa* III, 10—12). The arrangement of the Prapāṭhakas differs from that in Rājendralāla Mitra's edition, and Prapāṭhakas VIII and IX are missing, just as in the Drāviḍa text, described by Burnell, Tanjore p. 8 b. See H. Lüders, *Vyāsa-Śikṣā*, p. 61 note.

Ff.	1 — 20 =	Prapāthaka I		Taittirīya-Āranyaka in Bṛajendralāla Mitra's Edition (Bibl. Indica).
"	21 — 28 =	"	II	
"	29 — 36b =	"	III	
"	36b — 45 =	"	VI	
"	46 — 54 =	"	VII	
"	55 — 69 =	"	X	
"	70 — 84 =	"	IV	
"	85 — 103 =	"	V	
Kāthaka or Āranya- Kāthaka	{ " 104 — 111 =	Taittirīya-Brāhmaṇa	III, 10	
	{ " 112 — 120b =	" "	III, 11	
	{ " 120b — 130 =	" "	III, 12	

It begins:—bhadram karnebhiś śruṇuyāma devāḥ | etc.

The 1st Prapāthaka ends f. 20b, the 2nd P. f. 28b. The 3rd P. ends (f. 36b):—suvarṇam sahasraśīrṣabhyo bharttā harin taranīr āpyāyasveyuṣṭe ye jyotiṣmatīm prayā-sāya cittam ekavimśatiḥ | cittiś śīmgīmikoṣyābhyām | hariḥ om | śrīkṛṣṇārpaṇam astu || vāsudevārpaṇam astu on tat sat ||

Then follows:—pareyivāṁsam pravato mahīr anu bahu-bhyah panthām anapaspāśānam | etc. which is the 6th Prapāthaka in Rājendralāla Mitra's edition. It ends (f. 45):—om utsṛjata || vadhiṣṭha dve ca || 12 || pareyuvāṁsam ajo-bhāgaś catuścatvārimśat | apaśyāmā prṇihī dvādaśā dvādaśā | pareyivāṁsam āyātvotāś te saptavimśatiḥ | pareyuvāṁsam om utsṛjata || hariḥ om | . . . śubham astu ||

Then follows Prapāthaka VII ending f. 54b, and this is followed by P. X, which begins (f. 55):—ambhasy apāre bhuvanasya maddhye nākasya prṣṭhe mahato mahīyān | etc. It ends (f. 69):—mahimānam ity upaniṣat || 64 | ambhasi bhūr agnaye bhūr annam bhūr agnaye ca pāhi no . . . (f. 69b) tasyaivam viduṣāś catuṣṣaṣṭih | ambhasi vr̄ṣā hamsas sarvo vai rudra āyātu śraddhāyān tat puruṣa ya prthiviyaikānnāśitih | ambhasity upaniṣat || śrīkṛṣṇārpaṇam astu | . . . śrīgurubhyo namah ||

Then follow Prap. IV, ff. 70—84, & Prap. V, ff. 85—103, which ends as follows:—devā vai satram yajñaparur antas tejasaivāsmiṇ ācchṛṇatti svāhā marutbhīr ṛtubhya evā-

dhiyantovekṣante pāmkto yajñas tābhya evainam̄ yajñam̄ rakṣāmsi jighāmsanti tat sāmnah̄ payo vācyeva vācan da-dhāti tasmād idam̄ śatottarañ caturdaśa | hariḥ om̄ ||

Then follows the Kāthaka, i. e. Taittiriya-Brāhmaṇa III, 10—12 (ff. 104—130).

It ends (f. 130):—tubhyam̄ saptapañcāśat | tubhyam̄ om̄ | hariḥ om̄ | śubham̄ astu | idam̄ āraṇakāṭhaka samāptam̄ | hariḥ om̄ | tubhyan̄ tapasā tāvā etā hiraṇyan̄ dadāti sarvā diśas tapa āśit saptapañcāśat || śrīguru° etc.

179.

WHISH No. 194.

Size: 14 $\frac{1}{8}$ × 2 in., 2 + 150 + (1) leaves, 10 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

The *Ūtagāna* or *Saptagāna* of the *Sāmaveda*, Praśnas 12—49, or Books II—VII. The titles of the Books are: Sampvatsara, Ekāha, Ahīna, Satrāni, Prāyaścitta, and Kṣudra. The first Book, called Daśarātra, consisting of Praśnas 1—11, is found in No. 180. The first two leaves contain an Index of Books and Praśnas. On this work, see Th. Benfey, Die Hymnen des Sāmaveda, p. vii; Weber-Berlin I, p. 67; Aufrecht CC. p. 709.

It begins:—āmahīyavam̄ | yo | uccā tājjātām̄ andhasah̄ | vr̄ pha sā pāvasvā dhārayā | mā cchara ru tvā tā pre i | ca kah̄ mātsarāh̄ | vi ro svā dadhā | na kah̄ ojasā u | etc. See Sv. I, 5, 2, 4.

F. 31:—sampvatsaram̄ samāptam̄ | om̄ | nānadam̄ | sva | pra ṭhū tyasmāi pī pī | etc. See Sv. I, 4, 2, 2, 1.

F. 63:—ekāhas samāptah̄ | hariḥ om̄ | śrīgurubhyo namah̄ | hariḥ om̄ | śrautakakṣam̄ | yo | indrāyā ma dvā nē sūtā | etc. See Sv. I, 2, 2, 2, 4.

F. 94:—ahīnam̄ samāptam̄ | hariḥ om̄ | (F. 94b) gaurīvitam̄ | vipaśah̄ | vi ti šo | vō tā ti tathā im̄ | etc. See Sv. I, 1, 2, 4, 7.

F. 119b:—satrāṇī samāptāni ॥ hariḥ om ॥ udvat prājāpatyam । yo । punāṇas sōma dhā । pra ro tnam sādhasthāmā । etc. See Sv. II, 1, 1, 9.

F. 129:—prāyaścittam samāptam ॥ hariḥ om ॥ śubham astu । akanṭvarathantaram । ḥ rau bhi tvā śūrā nō nū māḥ । etc. See Sv. I, 3, 1, 5, 1.

It ends (f. 150b):—kṣudram samāptam ॥ ūham samāptam ॥ hariḥ om । etc.

180.

WHISH No. 195.

Size: $12\frac{1}{2} \times 1\frac{7}{8}$ in., 70 + 74 leaves, 8 or 9 lines on a page.

Material: Palm leaves.

Date: Entry by Mr. Whish dated 'December 1831'. The MS. may be about 50 or 70 years older.

Character: Grantha.

(1)

The *Daśarātra* or first Book of the *Ūlagāna* of the *Sāmaveda*, in 11 Praśnas. See above No. 179 (Whish No. 194).

It begins:—āmahiyavam svayonā—u pha ccā tā i । jātām andhasāḥ । dī chu vā i sāt bhū pre । mi kah yā da dā i । u ro grām śarmmā । ma kah hā i śravā 2 । yācā । sa pha nā । ā indrā yā yu jyavā i । vā chu rū nā yā pre । makaḥ rūt bhi yāḥ । vakairā vō vā it । pakah rā 2 sravā 2 । vācā । ephānā vā i śvā ni aryya ā । etc. See Sv. II, 1, 1, 8.

It ends:—o au ce ho hā i । śva kah ntā u vā । ya tī ntyāu hō । him kāmāpre । vā khi mi jo mūhā i । di nu 4 2 nāmā 2 6 । lū ॥ daśarātrah ॥ hariḥ om, etc.

(2)

The *Rahasya* of the *Sāmaveda*, in 7 Parts. The titles of these 7 Parts are the same as those of the 7 Books of the *Ūlagāna*. The work is evidently the same as the *Uhyagāna* or *Ūhyagāna*, on which see Benfey, Die Hymnen des *Sāmaveda*, p. viii; Weber-Berlin, I, p. 67; Aufrecht CC. p. 709.

It begins:— ā ra bhi tvā śū ra nō nma mo vā | rathantaram || sva catvāri | ā ra bhi tvā śū ra nō nma mo vā | ākā dugdhām thenava (sec. m.: dugdhā iva dhenava) ī(śā)-nam asya jagataḥ | su kah vārdrśām | etc. See Sv. I, 3, 1, 5, 1.

F. 11:—trityāḥ | daśarātrāḥ | hariḥ om || āprcchyam samkrṣṭaḥ | dhā ratnah pūrvavad rathantaram ||

F. 26:—ūhasāmam | 41 | sampvatsaras samāptah || ātharvaṇam | uhu vā o hā | o aū ca hō vā | etc.

F. 34:—ekāhas samāptaḥ || ṛtanidhanam ājyadoham || cyokāham | prakāsunvānāyā, etc. See Sv. I, 6, 2, 1, 9.

F. 44b:—ahīnas samāptaḥ || mābhē | yo | rathakhye | samkrṣṭaḥ rathantaram || mā rabhē mamā, etc.

F. 48b:—satram samāptam || hariḥ om || u ca hu vā o hā | o aū ca hō vā | etc.

F. 54b:—prāyaścittam samāptam sāmam 19 hariḥ om || o aū hō iyajñā yajñā, etc.

It ends:—it ku idā | simāsuva | adya yo stotriyo rityagatiḥ | di 12 | ut 3 | mānu 4 | jī | 2 || rahasyam samāptam || śrīgurubhyo namah | hariḥ om | śubham astu |

181.

SANSK. No. 1.

Size: $17\frac{3}{4} \times 1\frac{1}{4}$ in., (1) + 53 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 19th cent.?

Character: Grantha.

The *Hastigirimāhātmya* from the *Brahma-Purāna*, Adhyāyas 1—15. According to Aufrecht-Oxford p. 30a, it belongs to the *Brahmānda-Purāna*.

It begins:—Bhrugur uvāca | bhagavan muniśārdūla varṇāśramasamāśrayaḥ | ākhyātā bahavo dharmmā bhavatā me sanātanāḥ | utpattiḥ kathitā dhātur viṣṇunābhisororuhāt | devata * ryyan^x narāṇāñ ca sambhavaḥ kathitas t्यayā |

* A piece of the first leaf is broken off, one Akṣara being lost in each line. Read devatānā?

dharmmārtthakāmamokṣāṇāṁ svarūpañ ca yathātathāṁ |
dehināṁ karmmabandhaś ca taddhetuś ca suvismṛtaḥ |
pradhānapumṣor ajñeyo svarūpañ ca (sa)mīritam | vidyāvidye
ca kathite lokabhedāś ca vismṛtāḥ | puṇyakṣetrāṇi sarvāṇi
kathitāni samagrataḥ | nagarāṇi ca puṇyāṇi viśeṣena mahī-
tale | sālāgrāmaṇi kurukṣetram tathā badarikāśramam | etc.

F. 5:—iti śrībrāhmaṇe purāṇe Bhṛgu-Nāradasamvāde śrī-
hastigirimāhātmye prathamoddhyāyah ||

F. 19:—iti śrībrāhmaṇe purāṇe Bhṛgu-Nāradasamvāde śrī-
hastagirimāhātmye ahamkāranirūpaṇe hiranyagarbhavibu-
dhasamvādo nāma pañcamoddhyāyah ||

F. 23:—iti . . . guṇatrayavibhāgo nāma ṣaṭhoddhyāyah ||

F. 25 b:—iti . . . bhagavatprādurbhāvo nāma saptamo-
ddhyāyah ||

F. 33:—iti . . . aśvamedhāvabhṛtho nāma navamoddhyā-
yah ||

F. 43:—iti . . . dvijabharadvājasamvādo nāma dvādaśo-
ddhyāyah ||

F. 47:—iti . . . apsarogaṇavipralambho nāma trayodaśo-
ddhyāyah ||

F. 50:—iti . . . mṛkanḍugajendrasamvādo nāma cadur-
daśoddhyāyah ||

F. 52 b ends:—yakṣasamghaiś ca munibhir gandharvaiś
ca niṣevitam | sa pravīśya saromaddhye kautūhalasaman-
vitāḥ | dadarśa paramapritaś śobhitā nirmmalodakam |

The end of the work is lost. The last leaf does not
belong to it.

182.

SANSK. No. 2.

Size: 9 × 1½ in., (2) + 57 + (2) leaves, generally 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

The Śrīraṅgamāhātmya from the Brahmānda-Purāṇa,
in 10 Adhyāyas. See No. 49 (a) and Ind. Off. VI, p. 1248
(No. 3437).

It begins:—asmatgurubhyo namaḥ | Nāradāḥ | devadeva
 virūpākṣa śrutam̄ sarvam̄ mayādhunā | trailokyāntargataṁ
 pratnam̄ tvanmukhāṁbhōjanissṛtam̄ | tathā punyāni tīrtthāni
 punyāny āyatanañi ca | gamgādyās saritas sarvā itihā-
 sāś ca śāmkara | kāveryyās tu prasamgena tasyās tīre tvayā
 purā | prastutam̄ ramgam̄ ity uktam̄ viṣṇor āyatanañam
 mahat | tasyāham̄ śrotum icchāmi vistareṇa maheśvara |
 māhātmyam aghanāśāya punyasya ca vivṛddhaye | etc.

F. 5 b:—iti brahmāṇḍapurāne maheśvaranāradasamvāde
 śrīramgamāhātmye śrīramgakṣetraivaibhavan nāma pratha-
 moddyāyah | śrīramganāthāya namaḥ ||

F. 11 b:—iti . . . śrīramgamāhātmye brahmaśrṣṭikathanan
 nāma dvitīyoddhyāyah | hayagrīvāya namaḥ ||

Adhyāya 3 (śrīramgavimānam āvirbhāvan nāma) ends
 f. 16; Adhy. 4 f. 20b; Adhy. 5 (arccāvatāravigrahasvarū-
 pavaibhavan nāma) f. 25b; Adhy. 6 f. 31; Adhy. 7 (śrī-
 ramgadivyavimānam Iksvākulabdhavaibhavan nāma) f. 38b;
 Adhy. 8 f. 44b; Adhy. 9 f. 50b.

It ends:—iti brahmāṇḍapurāne maheśvaranāradasam-
 vāde śrīramgamāhātmye daśamoddhyāyah | śrīramganāthāya
 namaḥ | hariḥ om śubham astu.

183.

SANSK. No. 3.

Size: $16\frac{3}{8} \times 1\frac{1}{4}$ in., (6) + 82 (numbered also as ff. 66 to 148) + (3)
 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The Viśvagunādarśa, by Veṅkaṭācāryayajvan, son of Ra-
 ghunāthāryadīkṣita. See Aufrecht-Oxford p. 150 (No. 319).

It begins:—śrīrajivākṣavakṣasthalanilayaramā hastavāsta-
 vyalolallilā(bjā)n niśpatantī madhuramadhujhari nābhipadme
 murāreh | astokam̄ lokamātrā dviyugamukhaśiṣor ānaneṣ
 arpyamānam̄ śāmkhaprānte na divyam̄ paya iti vibudhaiś
 śāmkymānā punātu | kāncīmāṇḍalamāṇḍanasya makhināḥ

karnāṭabhūbhṛtguros tātāryyasya digantakāntayaśaso yam
 bhāgineyam viduh | astokāddhvvarakarttur Appayaguror
 asyaiṣa vidvanmaṇeh putra śrī-Raghunāthadikṣitakavīḥ
 pūrṇo guṇair edhate | 2 | tatsutas tarkavedāntatantravyā-
 kṛticintakah | vyaktam viśvaguṇādarśam vidhatte Ve(i)kaṭā-
 ddhvvari | padyam yady api vidiyate bahu satām hṛdyam vi-
 gadyan na tarka (read tad?) gadyañ ca pratipadyate na
 vijahat padyam budhā svādyaṭām | ādhatte hi tayoḥ prayoga
 ubhaylor āmodam mamodayam samgaḥ kasya na hi svadeta
 manaso māddhvīkamṛdvīkayoh | viśvāvalokaspṛhayā kadācit
 vimānam āruhya samānarūpam | Krśānuviśvāvasunāmadheyam
 gandharvayugmam gagane cacāra | 5 | tatra tu | Krśānur
 akṛśasūyah purobhāgī padam gataḥ | Viśvāvasur abhūd
 viśvaguṇagrahaṇakautuki | 6 | atha puratas samāpatantam
 aravindabāndhavam avalokayann avandata ṣanam (?) āga-
 masāgarapāradīśvā viśvāvasuh | brahmaçaryavratotsarga-
 gurave kokasantateḥ | cchāyābimbokalolāya cchāndasa-
 jyotiṣe namah | 7 |

It ends:—jayatu nigamavartmanis sapatna (read °tnāñ)
 jayatu jayāya murārir añjanādrau | jayatu jagati laksmaṇā-
 ryayapakṣo jayatu vacaś śrutimaulideśikānām | prakāśado-
 sapracurepy amuṣmin granthe madīye karuṇānubandhāt |
 prasādavanto na krśānavantu paran tu viśvāvasavantu
 santah | ſlo | 575 | ga | 222 || iti śrimad-Ātreyānvaya-
 Raghunāthāryyadikṣitatanayasya śrinivāsakṛpātiśayasuvidi-
 tanayasya Sitāmbāgarbhasambhavasya śrimatkāncinagara-
 vāstavyasya Vemkaṭācāryyajvānah kṛtiṣu viśvaguṇādarśa-
 khyāñ cāmbu (sic) sampūrṇam | hariḥ om ||

184.

SANSK. No. 4.

Size etc.: $15\frac{1}{2} \times 1\frac{3}{8}$ in., (2) + 176 + (2) leaves, from 6 to 8 lines
 on a page.

Material: Palm leaves.

Date: 18th cent.?

Character: Grantha.

(1)

The *Madhyārjunamāhātmya* from the *Skanda-Purāna* (ff. 1—79) and *Uparibhāga* of the same (ff. 80—145).

It begins:—śrīgaṇeśaya namah | advaitadantam ahirāja-kṛtopavitam ākhaṇḍalādivubudhair abhivanditāṁghriṁ | āpannakalpatarum ādṛta hastirūpam ānandavardhanam ahaṁ śivayor nnamāmi | śrīkaṇṭham varadam vande śridharā-drumareditam | dhārayantam viyannadyā samam mūrddh[a]ni sudhākaram | suprasannamukhāmbhojam suvarṇa-citivigraham | gaurīsakham anādyan tam bhajeham jaga-dīśvaram | om ḥsayah | śrutāni puṇyasthānāni tīrtthāni vividhāni ca | etc.

F. 4 b:—iti skānde purāne maddhyārjunamāhātmye prathamoddhyāyah ॥

Part I (f. 79) ends:—iti śrīskānde purāne maddhyārjuna-māhātmye trimśoddhyāyah ॥ maddhyārjunamāhātmyam sampūrṇam | śrimaddhyārjjuneśvarāya namah | ajñāgaṇeśvarāya namah | Śrīdakṣiṇāmūrttaye namah ॥ hariḥ om avighnam astu.

Part II begins (f. 80):—mahāgaṇapataye namah | śrī Saunakah | nadīnadapurāṇajña tīrtthavaibhavakovida | śrutam śaivarahasyam me tvattas sāṅgam mahāmate | gamanāgamanāñ caiva maddhyārjjunapateḥ prabholi | vr̥ṣṇivaryasya māhātmyam tatrāgamanakāraṇam | mayā śrutam vistareṇa Sūta tatvaviśārada | śrotum icchāmi māhātmyam tīrtthānāñ ca viśeṣataḥ | kāni tīrtthāni tatkṣetre śubhe maddhyārjjune pure | kārtsnyena brūhi dayayā tīrtthadevādikāny api | etc.

F. 83:—iti śrīskāndapurāne uparibhāge tīrtthavaibhava-khaṇḍe Sūtaśaunakasamvāde kārunyāmṛtatīrtthapraśamsanam nāma dvātrimśoddhyāyah ॥

It ends (f. 145 b):—iti śrīskāndapurāne Sūtaśaunakasamvāde uparibhāge kṣetravaibhavakhaṇde śrīmanmaddhyārjjunamāhātmye kalyāṇatīrtthaśikharātrivaihbavanirūpaṇan nāma dvipañcāśoddhyāyah ॥ śrīmahāmamgalamūrttaye namah | śribṛhatkūcāmbānāyakisametaśrīmahālīmgamahāmūrttaye namah ॥

(2)

The *Madhyārjunamāhātmya* from the *Brahmakaivarta-Purāṇa* (ff. 146—160).

It begins (f. 146 = 1):—śrimahāgaṇapataye namah | Nārado munivaryas tu kadācit caturānanam | pādamūlam upāśritya vavande pitaram svakam | sabhāyām mānito bhūtvā brahmaṇā patmayoninā | upaviṣ्यāsane divye sarvadevais supūjitaḥ | dṛṣṭvā munir brahmaśabham mūrttāmūrttajana(r) vṛtām | etc.

F. 149 (= 4):—iti śribrahmakaivarttapurāṇe rahasye śivavaibhavakhaṇde brahmaṇāradasamvāde maddhyārjjuna-māhātmye prathamoddhyāyah ||

It ends (f. 160b = 15b):—iti śribrahmakaivarttapurāṇa-rahasye śivavaibhavakhaṇde brahmaṇāradasamvāde śri-manmaddhyārjjunamāhātmye ṣaṣṭhoddhyāyah ||

(3)

The *Madhyārjunamāhātmya* from the *Liṅga-Purāṇa* (ff. 161—176).

It begins (161 = 16):—śrimahāgaṇapataye namah | naimiṣe nimiṣakṣetre Śaunakādyā maharsayah | dvādaśābdā-kratuvaraṇ cakruḥ kailāsahetave | tadāyāto mahāpūjyah Sūtaḥ paurāṇikottamah | śivasamkīrttanam kurvan tripudrāṁkitadehavān | etc.

F. 164 (= 19):—iti śrimallimgapurāṇe maddhyārjjuna-māhātmye maddhyamakhaṇde Sūtaśaunakasamvāde prathamoddhyāyah ||

It ends (f. 176b = 31b):—iti śrimallimgapurāṇe nāgara-maddhyamakhaṇde Sūtaśaunakasamvāde śri-manmaddhyārjjuneśvaraṇamāhātmye pañcamoddhyāyah || śribṛhatkūcām-bāsametaśrīmahālīmgamahāmūrttaye namah || hariḥ | om |

185.

SANSK. No. 5.

Size etc.: $15\frac{1}{2} \times 1\frac{1}{2}$ in., 219 + (2) leaves [ff. 16, 82, 214 are missing, 106, 108, 124 occur twice, 104, 107, 109, 198, 211, 212 & 213 are misplaced], 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent?

Character: Grantha. The MS. is written by two different hands. It looks as if original lacunas had been supplied by a more recent hand. The end is missing.

The *Pañcanadamāhātmya* from the *Tīrthapraśāṁśā* of the *Brahmakaivarta-Purāna*, incomplete and very incorrect.

It begins:—śuklāṁbaradharmaṁ viṣṇum śaśivarṇam caturbhujam prasannavadanam ddhyāyet sarvavighnopāśantaye | yā kundendutusārahāradhavalā (read °lā) yā śubhravastrārvṛta (read °tā) yā vīṇā (read °nā) varadañḍamāñḍitakarā yā śvetapadmāsanā | yā brahma (read °lmā) cyutaśamkaraprabhṛti-bhi(r) devī sadā pūjita sa (read °tā sā) mām patu (read pātu) sarasvatī bhagavatī nigyeṣajādyāpāḥ (read niśeṣajādyāpā-hā)¹ | doskayukta (read dorbhīr yuktā) caturbhi sphatikamañimayim akṣamālān dadhānā hastenaikena patmam sitam api ca śukam pustakañ cāpareṇa bhāsakundenduśamkha-sphatikamañinibhā bhāsamānā samānām (read °am) sā me vāgdevateyan nivasatu vadane sarvadā suprasanna (read °nnā ||) vande maheśvaran devam vighneśam ṣaṇmukham gurum | gaṇeśān nandimukhyaś (read °khyāmś) ca śivabha-ktamahāmunin | namo dharmmāya mahate namaḥ | kṛṣṇāya vedhase brāhmaṇebhyo namaskṛtya dharmmān vakṣyāma(h) śāśvatan (read °tān) śrīgurubhyo namaḥ | Devavarmmā-bhidho rājā sūryavamśasamutbhavaḥ | sumutum (read Su-mantum) paripapraccha śivabhakta[ka]dvijottamāḥ (read °mam) | uktam samastam bhavatā Sumanto tīrtthavaibhavam | kāveryā mahimā proktā (read °kto) vṛddhadṛśasya vaibhavam mādhurakṣetramahārttham (read māthuraṅkṣetramahāhātm-yam?) vistareṇa tvayoditam | idānīm śrotum icchāmi śrī-matpañcanadasya vai | māhātmyam kayutām vidvān (read kathyatām vidvan) kautūhalaparasya me | etc.

F. 6:—iti śrīmatbrahmakaivarttakāvye mahāpurāṇe tīrthapraśāṁśāyām pañcanadamāhātmye prathamoddhyāyah ||

F. 54:—iti navamoddhyāyah ||

F. 99b:—iti dvāvīmśoddhyāyah ||

¹ See the beginning of Nr. 187 in the 'Katalog der Sanskrit-Handschriften der Universitäts-Bibliothek zu Leipzig' von Theodor Aufrecht (Leipzig 1901).

F. 164:—iti pañcatrimśoddhyāyah ॥
 F. 187:—iti tricatvārimśoddhyāyah ॥
 F. 212b:—iti śribrahmakaivarttakhye^x mahāpurāne tīr-
 tthapraśamsāyām pañcanadamāhātmye aṣṭācatvārimśo-
 ddhyāyah.

186.

SANSK. No. 6.

Size etc.: $16\frac{1}{8} \times 1\frac{1}{4}$ in., (1) + 149 + (1) leaves, 7 or 8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Tulākāverimāhātmya* from the *Āgneya-Purāṇa*, in 31 chapters.

Another copy in No. 51 (= Whish No. 52).

It begins:—śuklāṁbaradharām viṣṇum śaśivarṇāñ catur-
 bhujam | prasannavadanān dhyāyet sarvavighnopāśāntaye |
 Dharmmavarmmātha rājarśir nniculāpuravallabhaḥ | bhūyah
 papraccha tan natvā Dālbhyam bhāgavatottamam | bhaga-
 van prāṇinas sarve kenopāyena sampadah | bhavanti putrān
 samprāpya sukhinaś cirajivinal | katham syāt pāpanirhāra
 śrīśe (read śrīś ca?) bhaktih katham bhavet | kena dharmmeṇa
 santuṣṭo bhagavān bhūtabhāvanah | prasīdati manuṣyānām
 bhuktimuktiphalapradah | viśesapāpbhūyiṣthe durācāre
 kalaū yuge | pāpanāśo bhavet brahmaṇ mahāpātakinopi
 vā | etat sarvam ašeṣeṇa tava śiṣyasya me vada | iti
 rājñānusampr̄sto bhagavān bhagavatpriyah | babhāṣe Dhar-
 mmavarmmāṇam dharmmiṣṭham brāhmaṇottamaḥ | Dāl-
 bhyah | sādhu pr̄stam mahārāja bhagavatbhaktivarddhana |
 yat te manogatam śrotum divyām viṣṇukathām śubhām |
 tasmat te varṇayiṣyāmi sarvam tatvam yathāmati | asminn
 artthe purā pr̄sto Hariścandrena Kumbhajah | kurukṣetre
 munīndrāṇām agrato yad avarṇayat | tat teham sampra-
 vaksyāmi śruṇuṣvāvahitodhunā | etc.

F. 5b:—iti śrimadāgneyapurāṇe tulākāverimāhātmye
 prathamoddhyāyah ॥

^x This is exceptional. The colophons at the end of almost all the chapters have śrimatbrahmakaivarttakāvye.

It ends:—iti śrimadāgneyapurāṇe tulākāverimāhātmye
ekatrmśoddhyāyah ॥ evam etat purāvṛttam ākhyānam
bhadram astu vah । pravyāharata visrabdhāḥ balam viṣṇoh
pravarddhatām । kāverī varddhatām kāle kāle varṣatu
vāsavāḥ । śrīraṅganātho jayatu śrīraṅgaśrī ca varddha-
tām । lābhās teṣāṁ jayas teṣāṁ kṛtas teṣāṁ parābhavāḥ ।
teṣāṁ indīvara śyāmo hrdaye supratīṣṭhitah ॥ hariḥ om ॥

187.

SANSK. No. 7.

Size etc.: $16 \times 1\frac{3}{8}$ in., (1) + 187 + (1) leaves, 6 or 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kauñjarāśanakṣetramāhātmya* from the *Śatarudriyakotisamhitā* (*Vaidikadharmakhaṇḍa*) of the *Śiva-Purāṇa*. Incomplete.

It begins:—śuklāṁbaradharmaṁ viṣṇum śaśivarṇam catur-
bhujam prasannavadanam dhyāyet sarvavighnopāśantaye ।
gurave sarvalokānām bhiṣaje bhavaroginām । nidhaye
sarvavidyānām śridakṣināmūrttaye namah ॥ śrīgurubhyo
namah ॥ kṛtvā sāṁvatsaram dīksāniyamam Maithilo mahān ।
śuddhavrātyah śuddhamanā niviṣṭo rauravebhavat । tatra
bhāgirathitire sarvadevasamāśraye sannidhau viśvanāthasya
cittaśuddhividhāyake । kevalam cittaśudhyarttham ṛtvikbhiḥ¹
pariveṣṭitah । santyajya sarvakāryāṇi rājyakāryāṇi mantriṣu ।
nikṣipya khalu medhāvī svasya meddhyatvasiddhaye । netra-
krṣṇavināśaya tvagasthyaikatvasiddhaye । ativrātta[y]s sa-
padnikah babhūva kila dīksitah । sanāntarika (read satrānta-
rita?) kāleṣu Maithilas tam mahāmunim । teṣāṁ dvijānām pu-
rataḥ śrutidharmmān aśeṣataḥ । smārttān paurāṇikāṁś cāpi
paripapraccha tatra vai । vaidikāḥ kepi vā dharmmā ye vā
paurāṇikāḥ punaḥ । anuṣṭhitais tu tair ddharmmaḥ phalam
kim iti tatvavit । punaś ca paripapraccha śrīnvatsu nikhileṣ
ayam । prṣṭas tena tathāddhvaryyur Mmaithilo dharmma-
vittamah । provāca śrīnu rājendra vaksyāmy etāni te dvijaḥ ।
caturbhiś ca caturbhiś ca dvābhyaṁ pañcabhir eva ca ।

kriyate yas sa dharmma syād atonyo nāmadhārakah | iti Kārṣṇajinīḥ prāha sa śrīmān brahmavittamah | etc.

F. 3 b:—śrīty ādimahāpurāne śrīśaive śatakoṭirudras[s]amhitāyām kuñjaraśadivyakṣetramāhātmye prathamodhyāyah ||

F. 7:—ity ādimahāpurāne śrīśaive śatarudryakoṭisamhitāyām kuñjaraśanadivyakṣetramāhātmye dvitiyyoddhyāyah ||

F. 18:—ity ādi° śrīśaive śatarudriyakoṭisamhitāyām kauñjaraśanakṣetramāhātmye pañcamoddhyāyah ||

F. 45:—ity ādimahāpurāne śrīśaive śatarudriyakoṭisamhitāyām vaidikadharmmakhanḍe śrikauñjarāśanadivyakṣetramāhātmye caturdaśoddhyāyah ||

F. 78:—ity ādi° śrīśaive śata° vaidikadharmmanirūpaṇa-khanḍe śrikauñjarāśanadivyakṣetramāhātmye aṣṭāvimsoddhyāyah ||

F. 113:—ity ādi° śrīśaive śata° vaidikadharmmanirūpaṇakhanḍe śrikauñjarāśanadivyakṣetramāhātmye ekacatvārimśoddhyāyah ||

F. 164 b:—ity ādi° śrī° śata° vaidika° śrikau° aṣṭapañcāśoddhyāyah ||

In the colophons at the end of the following Adhyāyas the number of the Adhyāya is not mentioned, e. g. f. 169 b:—ity ādimahāpurāne śrīśaive śatarudriyakoṭisamhitāyām śrikauñjaraśanadivyakṣetramāhātmye (then a blank space) | So also ff. 176 and 184.

It breaks off (f. 187 b) with the words:—indrānandañca paramam dhiṣaṇasya tataḥ param | ānandam atbhutam prāpya copamārahitaṁ param | tataḥ prajāpater ddivyam ānandam yogidurlabham | samprāpya kṣaṇamātreṇa taṇḍulānām dharādhīpah ||

188.

SANSK. No. 8.

Size etc.: $10\frac{1}{2} \times 1\frac{1}{4}$ in., 51 + 4 leaves, 5 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kapāliśasthalamāhātmya* from the *Utkṛṣṭāśivakṣetraprakarana* of the *Śaivakoṭirudrasaṁhitā* (i. e. *Kotirudrasaṁhitā* of the *Siva-Purāna*?), in 10 Adhyāyas. Followed by

the 27th Adhyāya of the *Mayūrapurīmāhātmya* from the *Kṣetrakāṇḍa* of the *Skanda-Purāṇa*.

It begins:—kalyānam kurutām kaścit karuṇāvaruṇālāyah | mayūranagarādhīśo mama nr̄ttavināyakah | śrimahā-
ganapataye namaḥ | śrīgāmḍhabaṇḍhure sarvapuṣpārāmā-
tiśobhite | campakairāṇḍacāmvedhaiḥ phanasaiḥ pāṭalair
api | vakulair vamjulair devapunnāgais saralair api |
dhavaiḥ kumādaiḥ ca māṇḍārai(s) tathā cāmalakādibhiḥ |
kṛtamālai(r) nnaktamālair nnālikerādibhis tathā | rasālais
tantriṇibhiḥ ca ciribilvair viśeṣataḥ | viṭapollikhitākāśair
viśramamekha(read °megha)maṇḍalaiḥ | pacelimaphalā-
nammrāpakvapuṣpāśobhitaiḥ | atiśyāmalapatrālimattaya
meghamāṇḍalaiḥ | purā samudrapānena jalābhāvatayā punah
tatratyam iśvaraṁ kiñcī munīnām kumbhasaṁbhavam |
yācītum tvarayā ramyaphalapallavapāṇibhiḥ | phalabhārā-
natai ramyair āgatyāvasthitair iva | etc.

F. 3:—ānandasthalamāhātmyānnī akhilāni śrutāni hi |
kapāliśasya māhātmyām sarvāgamavivarṇitām | śrotum
sannahya tiṣṭhanti śrutayosmākam ādarāt | brahmaṇ tad
adya karuṇājaladhenugṛhṇa naḥ | Agastyaḥ | atha va-
kṣyāmy aham puṇyam rahasyataram adbhutam | kāpāliśasya
māhātmyām vividhāgamavarṇitām | sāvadhānāḥ praśṇvantu
naimisāraṇyavāsināḥ | etc.

F. 5 b:—iti śrīśaivakoṭirudrasaṁhitāyāṁ utkr̄ṣṭaśivakṣe-
traprakaraṇe kapāliśasthalamāhātmye prathamodhyāyah ||

F. 6 b:—śrīśaiva° utkr̄° kapāliśasthalamāhātmye dvitīyo-
dhyāyah ||

Adhyāya 3 ends f. 15, A. 4 f. 27, A. 5 f. 30 b, A. 6
f. 36, A. 7 f. 40 b, A. 8 f. 42, A. 9 f. 47 b, A. 10 f. 51 b.

F. 51 b:—iti śrīśaivakoṭirudrasaṁhitāyāṁ utkr̄ṣṭaśivakṣe-
traprakaraṇe kapāliśasthalamāhātmye daśamodhyāyah || ||
śrīr astu || sarvām purāṇām sampūrṇām || || sarvalokaikanā-
thāya padmanetrāya viśpave | nīlāmbhonibhaśyāmavigrahāya
namo namaḥ || purā nārāyaṇo devo māyayā mohayan
ramām | amṛtardhānagato viśnu(r) viśvavyāpī jagadguruḥ |
amṛtardhānagataṁ devam vicinyatī vibhūmī ramā | cacāra
prthivīm sarvām nāpāsyat pu(here begins f. 1)ruṣam param |
kāśīm gaṇīgām prayāgām ca kurukṣetraṁ tu puṣkaram | etc.

F. 4b:—iti skā[m]ndapurāne Agastyadilipasamvāde kṣetra-kānde mayūrapurimāhātmye varṇanam nāma saptavimśodhyāyah ॥

189.

SANSK. No. 9.

Size etc.: $16\frac{1}{4} \times 1\frac{1}{4}$ in., (1) + 45 leaves, from 5 to 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Kumbhaghonamāhātmya* from the *Bhavisyat-Purāna* (Madhyamakhaṇḍa), Adhyāyas 97 to 106.

It begins:—etat kalyāṇarājiva nalīṇimaddhyamandire | kumbhaghone śayānasya śāringapāneḥ praśāsanam | śrī-Nāradāḥ | bhagavan patmasambhūta parāvaravidām vara | parāvarajagatsṛṣṭisthitisamphārakāraṇa | varṇitam bhavatā samyak punyakṣetrakadambakam | jambūdvīpavīšeṣena varṣe bhāratasamjñake | śuśrūṣus tasya māhātmyam kṣetra-sya harimedhasah | tatvam ācakṣva bhagavan vistareṇa pitāmaha | iti pr̄sto mahātejā viśvasaṅg viśvagrāhaṇah | uvāca Nāradāyaiva kṣetramāhātmyam uttamam | brahmā | śruṇu Nārada bhadram te sāvadhānenā cetasā | kumbhaghonasya māhātmyam sarvalokeṣu pūjitatam | etc.

F. 5:—iti bhavisyatpurāne kumbhaghonamāhātmye satpanavatitamoddhyāyah ॥

F. 17:—iti bhavisyatpurāne maddhyamakhaṇḍe brahma-nāradasamvāde kumbhaghonamāhātmye śatataṁoddhyāyah ॥

It ends:—iti bhavisyatpurāne maddhyamakhaṇḍe brahma-nāradasamvāde kumbhaghonamāhātmye ṣaṭśatataṁoddhyāyah ॥ kumbhaghonamāhātmyam sampūrṇam ॥ om | śrī-śāringapāṇivāmine namah ॥

190.

SANSK. No. 10.

Size etc.: $16 \times 1\frac{1}{4}$ in., (1) + 61 leaves, generally 7 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.?

Character: Grantha.

The *Samaṣṭikānanamāhātmya*, or *Samaṣṭikāntāramāhātmya*, from the *Brahmāṇḍa-Purāṇa*, *Uttarakhaṇḍa*, *Adhyāyas* 1—17, incomplete.

It begins:—śivāya namaḥ | vande maheśvaran devam
vighneśam ṣaṇmukham gurum gaṇeśan nandimukhyānś ca
śivabhaktān mahāmunin | kadācin naimiśāraṇyamunayas
samśitavratāḥ | satrayāgam prakurvāṇāś śaivāgamarivādāḥ |
drṣṭvā Sūtam[m] mahātmānam papracchurāmitaujasah | Śambhoḥ kathāpāto netrā **** pajāyate | punar brūhi ma-
heśasya kathām pāpapraṇāśinīm | satkathāśravaṇenaiva
cittavairāgyam uttamam | divyajñānaṁ ca sumahat jāyate
pāramaiśvaram | iti pr̄ṣṭas Sūtayogī karuṇārasaśevadhiḥ |
Vyāsaṁ sarvajñām atulam ddhyātvā svāntasaroruhā | yū-
ya(n) dhanyatamā loke maheśāśrayasatkathāḥ | śrotukāmāś
ca sa(m)jātāḥ vaksyāmi śrunutādarāt | rahasyam asti nikhileś
āgameṣu ca sarvaśah | Śrimatkampahareśānakṣetramāhā-
tmyam uttamam | śruṇvatām sarvapāpaghnām bhuktimuktii-
phalapradām | sarvasaumyādām sadyāḥ caturvargaphala-
pradām | brahmaviṣnumahe(n)drādyaiḥ sevitām sarvasi-
ddhaye | purāgastyena samproktam r̄śinām bhāvitātmanām |
vaksye purātanām puṇyam śrimattribhuvanābhidham | dar-
śanāt sarvapāpaghnām kṣetram kṣetresv anuttamām | tathāpi
tasya māhātmyām brahmāṇde bahudhā śrutām | tad adya
vaksye yuṣmākām lokānām ca hitāya ca | etc.

F. 3 b:—iti brahmāṇḍapurāṇe brahmaṇāradasamvāde
samaṣṭikānanamāhātmye uttarakhaṇḍe prathamoddhyāyah ||

F. 8:—iti śrimatbrahmāṇḍapurāṇe samaṣṭikāntāramā-
hātmye dvitīyoddhyāyah ||

F. 30 b:—iti śrībra° samaṣṭikānanamā° navamoddhyāyah ||

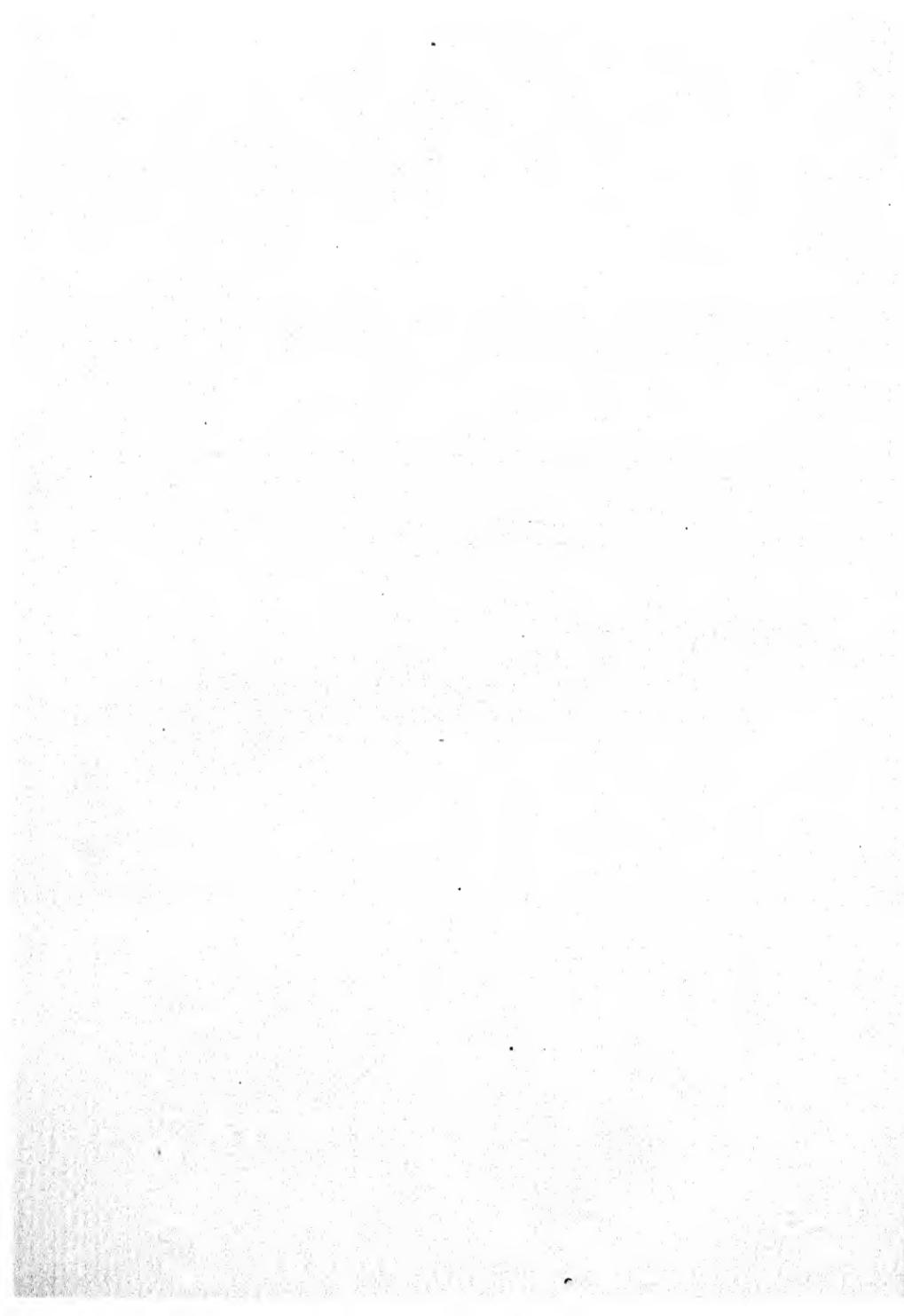
F. 56:—iti bra° samaṣṭikāntāramā° ṣoḍāsoddhyāyah ||

It breaks off (f. 61b) with the words:—laukikair vaidikaiś
cāpi kṛtvā stotraśataiś śivam | prārttha(yā)m āsa deveśam
harsagatga(da)yā girā | svāmin mannātha sarvajña Śrimatkam-
pahareti ca | sarve lokāś ca gr̄hiyur nnāmadheyān tavā-
(d)bhutam | evam samprārtthito devāḥ tathāstv iti tirodadhe |
tirodhitē tadā deve rājā harṣasamanvitāḥ |

APPENDIX

BY

F. W. THOMAS.



191.

WHISH No. 44.

Size: $14\frac{3}{4} \times 1\frac{1}{2}$ in.; 66 leaves + 2 containing index and title in English + covers, 6—rarely 7—lines on a page.

Material: Palm leaves.

Date: Probably 17th cent.

Character: Grantha, legible and fairly correct.

The *Aitareya-Āraṇyaka* in close agreement with the text printed in *Bibliotheca Indica*. At the end of II. 2. 3 we have the error *tad vai Viśvāmitram* for *tad vaiśvāmitram*: at the beginning of II. 5. 4 and II. 6. 1 respectively the words *apakrāmantu garbhinyah* and *yathāsthānan tu garbhinyah* are omitted. A peculiarity of the MS. is that the colophons read *āraṇyah* for *āraṇyakah*.

The label reads 'Rig-Vēdah; Āraṇyam. Vol. 4.', and inside Whish has written 'The Āraṇyam of the Rig-Vēdah' and opposite 'N. B. The 2nd Āraṇyakam is called the Bāhvīcha-Brahmanōpanishat; and the 3rd Āraṇyakam is called the Samhitōpanishat'.

192.

WHISH No. 47.

Size: $11\frac{3}{4} \times 2$ in.; 2 leaves (with 2 covers). 7—10 lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

The *Kaivalyopaniṣad*.

At the end the MS. reads *phalam* (not *padam*) *aśnute* with the best editions, and proceeds:—ity āha bhagavān brahmā । om । bhadram dadhātu । om । sāntih triḥ । kai-valyopaniṣat samaptā । hariḥ om ।

Then a note in the handwriting of Whish: 'Here ends the Kaivalyopanishad C. M. Whish Calcutta 1825'.

On the front cover we also read outside (in Malayalam character) *Kaivalyopanishat* with a few other faint marks in the same character, and inside: 'These few sheets contain the Kaivalyōpanizat Grantham character. C. M. Whish Calcutta'.

193.

WHISH No. 167.

Size: $13\frac{3}{4} \times 1\frac{3}{4}$ in., 21 leaves + 2 blank + wooden covers, 8 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha.

The *Brahmasūtracandrikā*, a concise Commentary by an unnamed author on the *Vedāntasūtras*.

It begins:—

śri-Lokānandanātha gurucaraṇāravindābhya(m) namaḥ |
avighnam astu |

prāṇamya paramātmānam saccidānandavigraham | kurve-
ham atisamkṣepāt brahmaśūtrasya candrikām || athāto
brahmajajñāsā(sic) | atha nityānityavastuvivekaihikāmuṣmika-
phalabhogavirāgaśamadamādisampān mumukṣātmakasādha-
nacatuṣṭayasāmpatyanantaram |

It ends:—

iti vai prajāpatir ddevān asrtā asṛtaśramitamanuṣyāt iti
pitṛn trir apavītram iti grahān. The last sūtra cited is
I. III. 27 (20b, l. 4), but the commentary seems to touch
also on the subject of 28.

The name of the work and the words 'first part only' are written faintly, in Whish's hand, on the outside. A slip in Burmese reads 'Commentary on the nine parts of Metaphysics'.

Whether the work is identical with any of the other *candrikās* mentioned in several places by Aufrecht CC. s. v. *Brahmaśūtra*, it is impossible without fuller descriptions of these to say.

194.

SANSK. No. 11.

Size: 12 \times 2 $\frac{1}{4}$ in.; 40 leaves + 2 blank + covers, 10 lines on a page.

Material: Palm leaves.

Date: Probably 19th cent.

Character: Square Grantha, clearly written.

The *Vāsudevamananaprakarana* in 12 *varṇakas*, ending respectively foll. 4a, 5b, 7a, 11b, 18b, 25a, 29a, 32b, 33b, 36a, 38a, 40b, generally with namaskāra to Mīnākṣi and Sundareśvara. At the end of the seventh we read also śrī-Kṣemānandanāthaparamagurave *namah*, mentioning the author's guru.

According to Burnell, Tanjore, p. 92 b the work is at least two hundred years old, as an ancient Tamil version is known. But the present MS. exhibits not the original, but a shorter compendium, the date of which is not known, probably identical with some of those cited by Aufrecht CC., p. 428 b, s. v. Mananagrantha. Of this an edition in Telugu character was printed in 1884 at the Śāradānilaya press. With this edition the MS. agrees as far as the end of varṇaka 7, after which the former presents a much longer and widely differing text. The opening stanza, also, is different, the MS. reading:—

yovatiryyeha ācāryyarūpeṇa yatinām mude | śrīman-nārāyaṇam vande tam harim karuṇānidhim || mananākhyam prakaraṇam vāsudevayatiśvaraiḥ | racitam vistareṇādyā samgrahaṇēa prakāṣyate || bālānām upakārāya mamāpi jñānasiddhaye | tatra śrībālagopālakṛṣṇas sannihito bhavet ||

It ends:—

iti jñātvā tat-tvam-padādīvākyajñānena paroksajñānānu-bhavenāparokṣasākṣatkārañ ca yonubhavati sa caṇḍalo vā brāhmaṇo vāsmākam gurur evety ācāryyavacanena vijñātataṭvopि vidiṣāsanyāsino mahāsanyāsinaś ca variyān paramahaṁso bhūtvā madahā(read dehā)vasāne paripūrṇa-brahmasvarūpo bhavati |

iti manane dvādaśavarṇakam samāptam | śrīmīnākṣisundareśvarābhyan namah | śrīgurucaraṇāravindābhyan namah |

The divergence of the MS. and the edition in the last five varṇakas, combined with the peculiarity in the seventh colophon of the MS., suggests that either the edition supplies the full text and not the samgraha or we have two different, possibly independent, summaries.

On the outside in European hand 'Mananaprakaraṇam'.

195.

WHISH No. 187A.

Size: $17\frac{1}{4} \times 1\frac{1}{4}$ in.; 19 leaves, generally 8–9 lines on a page. The cover and label are shared with No. 203, *q. v.*

Material: Palm leaves.

Date: Probably 18th rather than 17th cent.

Character: Grantha.

Injuries: The ends of the first 2 and the last 3 leaves somewhat broken away.

The *Virāṭa-Parvan* of the *Mahābhārata* as far as XII. 7.

Adhyāya I ends on f. 2 b, II on f. 3 b, III on f. 5 b, IV on f. 7 a, V on f. 9 b, VI on f. 10 b, VII on f. 12 b, VIII on f. 15 b, IX on f. 17 a, X on f. 18 a, XI on f. 19 a.—The text agrees in general with the Grantha edition published at Śarabhojirājapura (Tanjore), but presents not a few small divergencies, such as the omission of III 51—2, IV 8. 33., and the addition of two ślokas after IV. 21 and a halfśloka after 55 a. To the commencement we find prefixed the verses:—

** baradhamā viṣnum śāsivarnām caturbhujam | prasannavadanān dhyāyet sarvavighnopāśāntaye || Vyāsaṁ Vasiṣṭhanaptāram Śakteḥ pautram akalmaṣām parā ***
m vande Śukatātan taponidhim || Vyāsāya viṣṇurūpāya Vyāsarūpāya viṣṇave | namo vai brahmaṇidhaye Vāsiṣṭhāya namo namah ||

196.

SANSK. No. 12.

Size: $16\frac{1}{2}-17 \times 1-1\frac{1}{2}$ in.; 14 + 14 + 14 leaves, from 5 to 8 lines on a page.

Material: Palm leaves.

Date: Early 18th cent.

Character: Grantha.

(1)

The *Kumārarudrasaṁvāda* of the *Tīrthamāhātmya* in the *Uttarakhaṇḍa* of the *Skanda-Purāṇa*.

It begins:—

r̥ṣayah | Sūta Sūta mahāprajñā purāṇārtthaviśārada | śrutāni sarvatīrthāni puṇyāni subahūni ca || teṣu madhye mahātīrtham śeṣakūpe sthitam śrutam | tad vadasva mahābhāga śrotum icchāmahe vayam ||

Sūtah | purā khalu mahāraṇye nānāpakṣivirājite | vyāghrapaṇicāsyasampūrṇe candanadrumaśobhite || kastūri-mṛgasammardde devagandharvasevite | auṣadhadrau samāgatya viśrāntam mādhavena ca ||

It ends:—

sarvam mayā śrutam proktam rahasyam idam uttamam || nāvaiśṇavāya dātavyam nābhaktāya kadācana | sarveśām na tu vaktavyam idam paramaśobhanam ||

iti skānde purāṇe uttarakhaṇḍe tīrthamāhātmye kumārarudrasaṁvāde trayodaśoddhyāyah | Śrīmata vedāntagurave namah |

Summary of the *adhyāyas*:—

X (ends 2b): Origin of the Śeṣatīrtha on the Auṣadha hill, where was the Khagendra or Garuḍa river.

XI (ends 9a): Story of a combat between the devas and asuras, headed respectively by Viṣṇu and Śiva. At the end Śiva asks permission to occupy the Pāṭala Vana near the Śeṣatīrtha.

XII (ends 11b): Story of Bhṛgu and Hemābjanāyaki.

The Bhūtīrtha (11a, l. 1): Ahīndrapura (11b, l. 2).

XIII (ends 14b): Story of Vṛtra (Vṛka 12a, l. 2) and Indra.

The Lakṣmitīrtha (13b, l. 4).

(2)

The *Ahīndrapuramāhātmya* in the *Brahmanāradasaṁvāda* of the *Brahmāṇḍa-Purāṇa*.

It begins:—

kadācit pitaram prāha brahmānam Nārado munih | brūhi praṇamya deveśa harer vaibhavam uttamam || brahmā |

śrīnu Nārada vakṣyāmi harer māhātmyam uttamam |
 arccāvatārvibhavam paramam pāpanāśanam || atha tai (*sic*)
 munayas sarve Sanakādyās surarṣayāḥ | kadācīl lokanā-
 thasya darśanārttham samāgatāḥ || gagane jagmūr ālokya
 kṣīrābdhim ṛṣisevitam |

It ends:—

śrutvā tu brahmaṇo vākyam Nārado ṛṣisattamah | ahī-
 ndranagaram prāpya devanātham (*bis*) nanāma ca || iti śrī-
 brahmāṇḍapurāṇe brahmanāradasamvāde ahīndrapura-
 māhātmye pañcamoddhyāyah |

Summary of the *adhyāyas*:—

I (ends 3 a): The Virajātīrtha is conveyed by Garuḍa and Śeṣa to Ahīndrapura, which is thus located (1b, ll. 1—2):—

śadyojanapramāṇena kumbhaghōṇasya cottare | kañ-
 cyās (*sic*) tu dakṣiṇe bhāge samudrasya ca paścime || ar-
 ddhayojanamātreṇa hy ahīndrapurasāñjīnake | āgneya-
 bhāge Śeṣādrer Mārkkaṇḍeyas tapasyati ||

II (ends 7 a): Viṣṇu directs the tīrtha brought by Ananta (Śeṣa) to be called Śeṣatīrtha and that brought by Garuḍa to be the Garuḍa river (Suparnataṭinī 7a, l. 5). Brahman establishes a festival, and begs Viṣṇu to abide on the spot with Rāmā (entitled Hemābjanāyaki). Brahman himself occupies the Brahmātīrtha in the āgneyadigbhāga, the Ṛṣis Pāṭalī (Pāṭaleśvara 7a, l. 5) on the Auṣadhaparvata in the pūrvottaradigantara, Hanuman a part of the Sañjīvanausadhaṅgiri in the pūrvabhāga, Śaṅkara a liṅga under a Pāṭalī tree at Pāṭalī, Prahlāda the Bhṛgutīrtha in the north at a kṣetra called Kṛṣṇāranya.

III (ends 10 a): At the request of Prahlāda Viṣṇu consents to abide, *arccāvatāram āśṛtya*, facing the west at Kṛṣṇāranya. Praise of the aranya and of the Auṣadhaṅcala standing on the river's (Suparna's) bank.

IV (ends 12b): Śiva is implored by the gods to destroy Tripura and performs tapas.

V (ends 14b): Śiva, after destroying the demons, goes to the eastern ocean, on the shore of which Viṣṇu esta-

blishes him, and there arises a city devoted to the two gods, viz. Ahindrapura.

(3)

The *Ahīndrapuramāhātmya* of the *Jñānakāṇḍa* of the *Bṛhannāradīya-Mahā-Purāna*.

It begins:—

purābhūn naimiśāraṇye satram hi bahuvārṣikam | sametā
ṛṣayo yatra kuśalāś Śaunakādayaḥ || labdhāvakāśas tam
Sūtam aprcochan harivaibhavam | ṛṣayah | kirttitan ta(t)
tvayā brahmaṇ hareś cāritram uttamam || śrutvādyāpi na
trptir no jāyate matravabhava (read mativaibhava) |

Sūtaḥ | kin tais tapobhir uruvikramabhaktihinaiḥ || pu-
ṇyair athālpaphalasantatidair anantaiḥ | dānair jaganmaya-
padāmbujayugmasaktacintāvatām hrdayatoṣaṇaviprahīnaiḥ ||
aho tapahphalam kiñcit bahujanmabhir ārjitam | yad ya-
jñēśapadāmbhojayugacintāprasūtikṛt || ——————

(3 verses).

ṛṣayah | divyābhivyaktideśānām kīrttanāvasare purā |
ahīndranagarān nāma deveśacaritāśrayam || &c.

It ends:—

śrutvaitaś (read °tac) caritan tasya Sūtād devapater
dvijāḥ | harṣāśrupūrṇanayanāḥ kṛtārtthā iti menire || pra-
śāśamsus ca tam vipram nemiśāraṇyavāsinam | yajñāśalam
punar jagmuḥ kriyām uddiṣya yajñikīm || iti śrī-bṛhannāradī-
yamahāpurāne jñānakāṇḍe ahīndrapuramāhātmye catuśca-
tvāriṁśoddhyāyah.

Summary of the *adhyāyas*:—

XL (ends 3 b): Brahman visits the world at a place called the Sugandha Vana (2 a, l. 5) by the eastern ocean, where was a hill called Auṣadha producing a mahauṣadha called Samjīvana (2 a, l. 6). Then appears Viṣṇu, whom Brahman lauds.

XLI (ends 7 a): Brahman obtains from Viṣṇu the boon that a tirtha like the Virajātirtha and bearing his name may be established by the mountain (Brahmācalā 4 b, l. 5), that Viṣṇu may always be present there, and

the auśadha be named after him (4a, l. 1). The tīrtha is to be the Brahmatīrtha.

XLII (ends 9a): Viṣṇu helps the gods against the asuras.

When he is tired after battle, Śeṣa makes him a pool and Garuḍa produces a river (prāgvāhinīm nadīm).

Viṣṇu promises to be ever accessible there.

XLIII (ends 11b): Story of Mārkandeya and the lotus-born maid Tarāṅgānandinī.

XLIV (ends 14b): Continuation of the story of Mārkandeya. Śeṣa founds Ahīndranagara.

197.

SANSK. NO. 13.

Size: $15\frac{1}{2} \times 1\frac{1}{3}$ in.; 168 (167 + 65 bis) leaves + covers between wooden boards, 7 (foll. 1—117), later 8 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, small clear writing.

(1)

The *Campakāraṇyamāhātmya* of the *Sivapārvatīsaṃvāda* of the *Kṣetraivaibhavakhaṇḍa* of the *Bhaviṣyottara-Purāṇa*. Ff. 1—117.

It begins:—

kallyānyai namah | hariḥ | om |
purā hi kailasagirindramaddhye
surāsurādyaiḥ abhivandite pare |
vicitravaidūryyamukhaiḥ suratnakaiḥ
suvarṇamuktaśrajadāmaśobhite ||
sanmaṇḍape devavaraiḥ samanvite[ḥ]
samstūyamāne munidevanāyakaiḥ |
aṣṭādaśaiḥ vādyavaraiḥ abhiṣṭute
ramgāmukhaiḥ nartanaśobhite mudā ||
nandiśacandīśamukhaiḥ supāṛṣṣadaiḥ
samsevite cchatravitānaśobhite |
suratnapīṭhāśritaśaṃkarāmke
sthitā g(ir)īṣendrasutā mr̥dānī ||

sarvajñā svapatim vikṣyā smayamānamukhāmbujā ।
 brahmādin ajñāpaitum svapateḥ vaibhavam param ॥
 samarthyā vismayam vaktum gaṅgādhara kathāmr̥tam ॥
 śivena prakaṭikartum viśeṣena sabhātale ॥
 praṇamyā śāmkaram devī devānāñ ca samahkṣitah ॥
 papraccha bhaktibhāvena śāmkaram nilohitam ॥

— — — — — (3½ slokas)
 tvayoktāni purānyaddha śaivakṣetrāṇi bhūtale ॥
 bhaktimuktipradāny eva darśanāt namanād api ॥
 saptasāhasrasaṁkhyāni catuhśatayutāni ca ॥
 tatra pituḥ viśeṣeṇa sthānāni tava bhūtale ॥
 dvātrimśatsaptaśatakasamkhyākāni mama prabho ॥
 tatrāpi śatasamkhyākasthānāny uktāni me vibho ॥
 tatrāpy atyantadayitam dvātrimśatsthānām uttamam ॥
 teṣu punyatamam śreṣṭham pumartthānām nidarśakam ॥
 kṣetram ekam samastaghakṛntanam śubhadan nṛṇām ॥
 kalau kaluṣayuktānām sadyah siddhikaram śubham ॥
 sākṣatkailasasadrśam Campakāranyasamjñitam ॥

It ends:—

itīritās te munayotibhakte
 sampūjyāmāsur adināsatvāḥ ।
 supunyade naimiśakānane śubhe
 sūtaṁ suvastrābhāraṇaiḥ ca godhanaiḥ ॥

iti śrimat-bhavisyottarapurāṇe (sic) kṣetravaibhavakhande
 campakāranyamāhātmye śivapārvatisamvāde kannyātīrttha-
 dharmmarājatīrttha-indratīrtthamahimānuvarṇanām nāma
 catuhcatvārimśoddhyāyah ।

śriyai namah । śubham astu । karakṛtam aparādhām
 kṣantum arhanti santah । śrimatgirikucāmbāyai namah ।
 hariḥ । om bhavisyatterapurāṇam (sic) sampūrṇam । śripār-
 vatyai namah । avighnam astu । śākṣiganeśaya namah ।
 śrimattripurasundaryyai namah ।

The titles of the *adhyāyas* are as follows:—

I (ends 4 a) Anukramaṇīkā.

II (6 b) Śūlatīrtthanirmāṇa ṛṣinām sārūpyadāna.

III (8 a) Nandīśvarapūjananandikeśvara kṛtamahotsava.

IV (10 b) Vināyakapūjākarana.

V (13 a) Durgātapaścaryayā śivapratyakṣavarapradāna-saṃkalpakaraṇa.

VI (15 b) Girikanyāvaralābha pārvatyā rūpadvayanirūpaṇa arddhanāriśvarāvirbhāvamūlalimghūtanāgeśvara-vaibhavanirūpaṇa.

VII (18 a) Devībhyaṁ kṛta ādarśotsavaniरūpaṇa.

VIII (20 b) Indrāgamana indrasya devyopatiṣṭhacandano-tsavavidhānanirūpaṇa.

IX (23 a) Indrasya devyā proktacandanotsavaniरūpaṇa antarā itihāsanirūpaṇe śivadūtaiḥ yamadūtān prati śivabaktisvarūpanirūpanārambhāṇa.

X (25 b) Śrīcandanotsavaniरūpaṇe śrīmatgirikucāmbāyā surarājām prati prokta itihāse śrīsaile jaladīpalprada-viprasya śivapādāravindah prapti Candrasenarājñā narakānubhavānantaram campakāranye dvijatve durgādhāṅgatvaprāptimahimānuvarṇana.

XI (29 a) Devyopatiṣṭhamārgeṇa indreṇa kṛtacandana ut-savavidhānanirūpaṇa.

XII (32 a) Gautamapūjānimittakagautamāśramam prati indrāgamana Ahallyāsaṃgavidihānanirūpaṇa.

XIII (35 a) Gautamena indrasya svabhāryāyāḥ śāpānu-grahadāna badarīvane Gautamasya Vyāsopadeśanirūpaṇa.

XIV (37 a) Ahallyāśāpavimocana Gautamona nāgeśvara-pūjāmahimānuvarṇana.

XV (40 a) R̄tuparṇarājyasya svepne śatruvijayakhaṭga-prāptibhūtanalapūjānirūpaṇa.

XVI (42 b) Gāgeśvara (sic) pūjāvaibhavena Nālasya naṣṭa-rājyaśriyā prāpti.

XVII (45 b) Nalapūjā Nalakṛtavaiśākhotsavavidhānanirūpaṇa.

XVIII (48 b) Pāṇḍavapūjāvidhāna nāganāthaprasādena Pāṇḍavānām svarājyaprāpti.

XIX (52 a) Nāgeśvarasya Pāṇḍavapūjāmahimānuvarṇ(an)a.

XX (55 b) Brāhmaṇamana brahmaṇah pūjā brahmaṇā kṛtakārttikotsavaniरūpaṇa.

XXI (58 a) Masyagandhisamgamena bhrāntiyuktaparāśa-

rasya naimisāraṇyagamana tatrakyarśin prati svapā-
pānuvarṇanam śrutvā te tasya niṣkṛter ālocanakaraṇa.

XXII (60 b) Parāśarapūjāmahimānuvarṇana.

XXIII (63b) Nāgeśvararutyasya (*sic*) nāgāgamanopotghāta-
samgatya aputradvijakathāyām dāmpatyoh vyasanapari-
hāraka-Mārkanḍeyāgamana.

XXIV (66 b) Dvijaputraṇimittakataksakaśamkarasamvāda.

XXV (69 a) Takṣakasya vipraśāpāgamana.

XXVI (71 b) Takṣakasya Kāśyapenoktaśivakṣetranirūpaṇa.

XXVII (74 b) Takṣakasya Kāśyapoktastaladvayamahi-
mānuvarṇana bhagīrathapūjānirūpaṇa.

XXVIII (77 a) Takṣakasya Kāśyapoktaśaivakṣetrasthāna-
catuhṣṭayamahimānuvarṇana.

XXIX (79 b) Takṣakasya campakāraṇyam prati punarā-
gamana.

XXX (81 b) Nāgeśvarasya nāgādhipatyaprāptyarttham
Nāgeśvarasya anekaratnapūjākaraṇānantaram Takṣa-
kasya nāgādhipatyaprāpti.

XXXI (84a) Nāgendrapūjāmahimānuvarṇana nāgendra-
pūjavalmikapūjāmahimānuvarṇana.

XXXII (87 a) Campakāraṇyam prati sūryyāgamanasā-
dhanibhūtacchāyasūryyakopakaraṇānuvarṇana.

XXXIII (89 b) Sūryyamayakopaprasādavarṇānānunirūpaṇa.

XXXIV (91 b) Sāvarādhipasya svarṇapāñihprāpti.

XXXV (94a) Vasiṣṭhapūjānimittakaviśvāmitrajasu(n)da-
nimittakakalmāśapādarājña vacana.

XXXVI (97 a) Sūdarūparākṣasavadha Vasiṣṭhena Kal-
māśapādarājñāḥ śāpapradānānirūpaṇa.

XXXVII (100 b) Brahmopadiṣṭamārgeṇa campakāraṇyam
prati Vasiṣṭhāgamanodyamanirūpaṇa.

XXXVIII (102b) Vasiṣṭhapūjānirūpaṇa.

XXXIX (104 b) Śivadharma phala nirūpaṇa.

XL (107 a) Śivadharma puṇyanirūpaṇa.

XLI (109 b) Sūryyatīrtthamahimānuvar[tt]ānana.

XLII (112 a) Sūryyatīrtthamahimānuvarṇana.

XLIII (114 a) Sūryyapuṣkarīṇīvaibhavanirūpaṇa.

XLIV (117 b) Kannyatīrttha - dharmarājatīrttha - indra-
tīrtthamahimānuvarṇana.

The site is thus described (2a):—

kāveryyā dakṣine tīre harinadyās taṭottare |
 śrimat-Maddhyārjunapateḥ nairṛtye punyadāyake ||
 Karkaṭeśasya samsthānāt dakṣine krośamātrake |
 kannyātīrtthasya pūrve tu krośamātre supuṇyadam ||
 kiñcivāyavabhāge tu Manoñeśasya vaiḥ prabho |
 campakāranyasamjñam tu mahāpātakanāśanam ||

(2)

The *Campakāranyamāhātmya* of the *Ambariṣanāradasam-vāda* of the *Kṣetravaibhavakhaṇḍa* of the *Skanda-Purāṇa*.
 Ff. 118—135.

It begins:—

bhūyah praṇamya caturānanajātam agryam
 munīśvaram ū(a)m)karatvatvakovidam |
 trilokasañcāriṇam avyayam sadā
 papraccha rājā śivasatkathāmṛtam ||
Ambariṣah |
 bhagavan yoginām śreṣṭhā kṣetratīrtthavicaksanā |
 nadinadaviśeṣajñā mantrayantravidām varā ||
 tvayuktāni mahābhāgā ūaivakṣetravarāṇi ca |
 teṣu sthānatrayam puṇyam bhūmau kailāsasammitam ||
 vedāranyam śvetavanam campakāranyam eva ca |
 teṣu śreṣṭhatamam proktam campakāranyam uttamam ||
 ity uktam yat tvayā pūrvam samgraheṇa munīśvarā |
 tad vadasva ca kā(r)tsnyena mamānugrahakāmyayā ||

It ends:—

yah śraddhayā paṭhati pāvanapāvanañ ca
 śrutvāpi tat darśanam ācared yah |
 samastapāpaiḥ sa vimucya tatkṣaṇāt
 samastasamnmamg alām āpnuyān nr̥pa ||
 iti skande mahāpur[ur]āne kṣetravaibhavakhaṇḍe campa-
 kāranyamāhātmye Ambariṣanāradasamvāde sūryyatīrttha-
 mahimānuvarṇanam nāmā pañcāśitamoddhyāyah |
 śriyai namah | śrimatgirikucāmbāsametanāganāthāya
 mamgalam |
 śrimat-girikucāmbām tām girikannyām tathaiva ca ||

nāganātheśvaram vande pranamāmi punah punah ॥
 sumeruśrmgamaddhyasthām sūkṣmarūpām sukhapradām ॥
 nāganātha[ḥ]priyām bhavyā namāmi girikanniyakām ॥
 karakṛtam aparādham kṣantum arhanti santah ।
 hariḥ । om śrīgurubhyo namah । śubham astu । sampūr-
 nam । hariḥ । om ।

The *adhyāyas* end as follows:—

LXXXII 122a, LXXXII 125 b, LXXXIII 128 b, LXXXIV
 (indreṇa kṛtamṛgasārotsavavidhiniरुपाणा) 131 a, LXXXV
 (sūryyatīrtthamahimānuvarṇana) 135 b.

(3)

The *Nāganāthamāhātmya* of the *Tirthakhaṇḍa* of the *Uparibhāga* of the *Brahmānda-Purāṇa* (fol. 136—154a) in *adhyāyas* numbered LI—LVII ending as follows:—

LI 138a, LII 139 b, LIII 142 a, LIV (Piśācamocana) 145 b, LV (Tīrthavaibhavanirūpaṇa) 149 a, LVI 152 b, LVII (Pārvatīyā tapaścaraṇa) 154 a.

It begins:—

om । Sūtaṁ prati ṛṣayāḥ ।
 Sūta Sūta mahāprājñā sarvaśāstraviśāradā (sic) ।
 brūhi naḥ śradd(adh)ānānām paramārtthaikasādhanām ॥
 sarvapāpapraśānam sarvopadravanāśanām ॥
 sarvasampatpradām nṛṇām sarvarogavināśanām ॥
 āyuṣkaram balakaram prajāvṛddhikaram nṛṇām ॥
 rājñām jayakaram yuddhe parasesnāpravāsanām ॥
 samp̄ksepam aśrutam pūrvam naimisēye tapovane ।
 idānīm śrotukāmānām munīnām bhāvitātmanām ॥
 sūryyapuṣkarīṇī nāma tīrtthām paramapāvanām ॥
 yatra devī jagatdhātri tapas tepe suduṣkaram ॥
 tapobalayutā nityam tatra vāsam akārayat ।
 sūryyanāmākhyapadminyām taṭe ye nivasanti ca ॥
 ye ye kṛtārtthitām yātāḥ tān atra vasato mune vada no
 mune ।

It ends:—

etat salam (read satām?) paramapāvanam advitiyam pu-
 nyamunindrair adhivāsitañ ca ।

paśyanti ye brahmapuriśam ādyam dhanyā bhavanti
manujāḥ khalu bhāgyavantah ॥

iti śri-brahmāṇḍapurāṇe uparibhāge nāganāthamāhātmye pārvat�(s) tapaścaranānāma saptapañcāsoddhyāyah
śriyai namah । iti brahmāṇḍapurāṇe nāganāthamāhātmyam
samāptah । sampūrṇam । harih । om । śubham astu ।
śriyai namah ।

(4)

The *Campakāranyamāhātmya* of the *Ekādaśarudrasamhitā* of the *Siva-Purāṇa*. Ff. 154a—167b.

In spite of the difference of title this work is a continuation of the preceding as regards the numbering of the *adhyāyas*, which end as follows:—

LVIII 156a, LIX (Sūryatirthavaibhava) 159a, LX 160b, LXI 162a, LXII (Candravarmacarita) 164b, LXIII 166b, LXIV 167b.

The work begins:—

Śaunakovāca (*sic*) ।

Sūta paurāṇikā[h] śreṣṭha sarvalokaprapūjītā (read ota) ।
campakāranyamāhātmyam bhavatā kathitam purā ॥
idānīm sūryyakundasya māhātmyam samgrahāt śrutam ।
tasya tīrtthasya māhātmyam samgrahāt ॥
vistarāt śrotum adyaiva vāñchā me varttate nūnam ।
* * * * * * * kr̥pā yady asti ced vadā ॥

It ends:—

vṛjinavilayahetum yaḥ śruṇotiha nityam ।
sa bhavati paripūrṇaḥ sarvakāmāḥ mṛḍasya
padam akhilasuredyam yogivaryyābhigamyam ॥

iti śaivapurāṇe ekādaśarudrasamhitāyam campakāranyamāhātmye catuhṣaṣṭitamoddhyāyah । śriyai namah ।
campakāranyamāhātmyam sampūrṇam । harih om ।
śrimatgirikucāmbāsameta nāganāthamangalam । harih om ।
karakṛtam &c. । śrīgurubhyo namah । gobrāhmaṇebhyah śubham bhavatu । harih om ।

On the front cover of this MS. we read (inside) ‘Tiru-nākeśvara’ (Tamil for Śrināgeśvara) and (outside), ‘Tepiska’

'Tirunākeśvara' 'Purāṇam' (167) and the number 10 in Telugu and European figures, and a sign probably indicating the same number appears on all the leaves.

198.

SANSK. No. 14.

Size: $15\frac{1}{2} \times 1\frac{1}{4}$ in.; 172 leaves (169—170 blank) and wooden covers, 6 lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Telugu, fairly well written, but often difficult to read and showing many corrections. The leaves are numbered as far as 130, though even here with troublesome erasures and corrections. As far as fol. 56 the writing is in three columns: at that point commences a rather larger hand, traversing the full width of the leaves.

The *Madhyamabhāga* of the *Hemakūṭakhaṇḍa* of the *Bhāradvājasaṅhitā* of the *Ādimahā-Purāṇa*.

For another MS. of this work see Ind. Off. No. 3698, pp. 1387b sqq., with which the text seems to agree closely. Thus in the opening verses Šl. 4 reads śrīvamantu, and after sudhāniṣyam Šl. 5 we have a mark showing that there has been a correction. The colophons also are generally in nearly literal agreement, and their disagreements (e. g. in XXXI) sometimes point in the same direction.

There are, however, considerable divergences. The Hariścandropākhyāna is inserted at a different point in the two MSS., while each offers certain chapters not found in the other, according to the following scheme:—

As. Soc. MS.	Ind. Off. MS.
adhyy. 1—18 =	adhyy. 1—18
19—35 =	36—52
40—47 =	20—27
36—39 =	?
? =	28—35.

The present MS., however, breaks off in the middle of adhy. 47.

The existence of this MS. confirms Dr. Eggeling's suggestion of a Telugu source for the Ind. Off. Nāgarī copy, and his conjecture of *hrdayastheyān* (for **steyān*) in *adhy.* 9. 22 is also confirmed.

The following statement gives the numbers of the pages on which the *adhyāyas* end and the names of those not given in Dr. Eggeling's list:—

I 3 b, II 6 b, III 9 a, IV 12 a, V 17 a, VI 19 a, VII 20 b, VIII 22 b, IX 25 a, X 26 b, XI 28 b, XII 29 b, XIII 33 a, XIV 34 a, XV 36 b, XVI 38 a, XVII 40 a, XVIII 42 a, XIX 44 a, XX 47 a, XXI 53 b, XXII 57 b, XXIII 61 b, XXIV 66 a, XXV 70 a, XXVI 75 a, XXVII 80 a, XXVIII 86 b, XXIX 91 b, XXX 96 a, XXXI 102 a, XXXII 107 a, XXXIII 112 b, XXXIV 115 a, XXXV 118 a, XXXVI (*Kapilāśramādivyāghraputa*(sic) *tīrthaparyantatīrthāni kathanam*) 123 b, XXXVII (*Devaghātamamrara* (sic) *kathana*) 127 a, XXXVIII (*Surasāsaṃgāmajālapādatīrthakathana*) 130 a, XXXIX (*Manmukhatīrthotpatīkathana* (sic) 134 a, XL 139 b, XLI 143 a, XLII 149 b, XLIII 154 b, XLIV 159 b, XLV 162 a, XLVI 167 b, XLVII (imperfect) 168 b.

The names of the chapters in the *Hariścandropākhyāna* are

XIX *Vasiṣṭh*(sic)*aviśvāmitrasaṃvāda.*

XX *Mrgayā.*

XXI *Vasiṣṭhadharmopadeśa.*

XXII *Māyāvarāhaprabhāva.*

XXIII *Hariścandraśvaṣṭadarśanaroṣāvirbhāva.*

XXIV *Caṇḍālakanyakādarśana.*

XXV *Kāśikena rājāpraharāṇa.*

XXVI *Rājānnigamana.*

XXVII *Māyāvalinīṣṛṣṭi.*

XXVIII *Hariścamdrena Caṇḍravatīvikraya.*

XXIX *Viśabāhudarśana.*

XXX *Hariścamdrena śmaśānekaśāna.*

XXXI *Caṇḍravatyā viśadaṣṭalohitāśvasaṃdarśana.*

XXXII *Hariścamdrena Camdravatīvadha*

XXXIII *Hariścamdravaraprasāda.*

The concluding lines of the MS. read thus:—tataḥ param
tanubhṛta sidhido brāhmaṇairbharaḥ | mahato mālyava-
cchr̥mgāś te patamty uḍhaśikarāḥ. mu (= 20—21 of the
Ind. Off. MS. adhy. XXVII).

For *Sanmukha* (see Ind. Off. adhy. 9) this MS. seems always to read *Manmukha*, which is perhaps due to the likeness of the aksaras *ma* and *sa* in the Telugu character.

On the last two leaves we read 'śrī Virūpākṣa śrī' (bis) 'śrī Rāmāya namah' 'śrī (3) śakadādaya namah' and a few other scrawls. At the commencement of adhy. XXXIX, after a blank half leaf, there is a fresh beginning with the words 'śrī Virūpāksāya namah'.

199.

SANSK. NO. 15.

Size: $17\frac{3}{4} \times 2$ in.; 10 leaves, 9 lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, not inked over.

The *Kadambapurīmāhātmya* of the *Brahmanāradasam-*
vāda of the *Pūrvakhanda* of the *Brahmānda-Purāna*.

It begins:—

śuklāṁbaradharām viṣṇum śaśivarṇam caturbhujam |
 prasannavadanam dhyāyet sarvavighnopaśāntaye ||
 naimiṣe puṇyanilaye ṛṣayas satram āsate |
 Asito — — — — — — — — — — — — — — — — — — —

ete cānye ca bahavo naimiśāranyavāśināḥ ॥
 jāmitāndośāśāntyarttham satkathāśravaṇotsukāḥ ।
 Sūtam paurāṇikam śreṣṭham idam vacanam abravit ॥
 ṛṣayah ।
 Sūta vidvān (read °dvan) mahāprajña[s] sarvaśāstraviśārada
 tvatta śrutāny anekāni kṣetrāni vividhāni ca ॥
 nadyāś ca vividhāś sarvā tīrthāni ca vanāni ca ।
 idānīm śrotum icchamo nīpaksetrasya vaibhavam ॥

It ends:—

idam purāṇam jagatām yaśaskaram
 suraiś ca sendrair api nityacintitam |
 āyusyam ārogyakaram yaśasyam
 sadā sujalpam paramātmayogibhiḥ ||
 iti brahmāṇḍapurāṇe brahmaṇāradasamvāde śrī-kadambā-
 purīmāhātmye ṣaṣṭhoddhyāyah | harīḥ om | śubham astu |
 śrīmate śrinivāsamahādeśikāya namaḥ |

Summary of the *adhyāyas*:

I (ends 2a): Kāverī, being adjudged inferior in her rivalry with Gaṅgā, performs tapas in Sutala. Brahman appearing informs her that superiority to Gaṅgā can be obtained from Viṣṇu alone. Nārada directs her to the Nīpakṣetra.

II (ends 2b, "puruṣottamamāhātmye dvitīyoddhyāyah"): Description of the Kṣetra:—

śrīramgasya vimānasya kiṃcid iśānya uttare |
 śamīvanamahākṣetrapūrve vai krośamātrake ||
 śrī-kadambavanam nāma prasiddham lavaṇatraye |
 pūrvvam Daśaratho rājā yāgam ārabhya satkrtaḥ ||
 kāveryyā uttare tīre colabhūmau tu suvrate |
 śrī-kadambapurikṣetram munīnām sthānam uttamam || &c.

The Kadambavana is *aṣṭāvimiṣatināmaka*. There dwells Puruṣottama and in front of him an arrow's reach is the tīrtha called after Prahlāda and also the Nīpa-kṣetra, where dwells Mārkaṇḍeya.

III (ends 4a, "puravaibhavakathanam tejasādhikyaprāpti-
 katha(na)m nāma): Long stotra by Kāverī, to whom Viṣṇu promises a boon. K. asks for superiority to Gaṅgā in tejas, that V. should dwell near her, and that all creatures living in the neighbourhood may be sure of mokṣa. V. creates a temple on the spot.

4 a, l. 7: — tadāprabhṛti tatkṣetramm ādimāpuram ity abhūt.

IV (ends 6a, "satkīrttivarddhanasārūpyaprāpti):

Mārkaṇḍeya at the advice of Brahman visits Kadambapura by the Kadambasaras (= Nīpapuskarinī). At

his advice a Cola king Satkirttivardhana by worshipping Viṣṇu obtains a son. He afterwards builds a temple and gains mokṣa.

V (ends 7 b): The Nipapuṣkarinītirtha and the Brahmatīrtha.
VI (ends 10 a): The Prahlādatīrtha and the Nīpatīrtha.

The Ādimāpura of 4a, l. 7 is again mentioned 8 b, l. 2:—
krte yuge nīpakṣetram tretāyām ādimāpuram.

On the outside of the last leaf in European hand ‘Ka-dambapuri Māhātmya of the Brahmāṇḍa Purāṇa’.

200.

SANSK. No. 16.

Size: $16\frac{1}{2} \times 1\frac{1}{2}$ in., 22 leaves + 2 blank covers between boards,
6 lines to a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, clear and well written.

The same work as the preceding, from which it is copied, as is proved by its displaying the same numerous small gaps, and in one or two slight points (e. g. 6a, l. 4 = 3a, l. 2, 9a, l. 6 = 4a, l. 8) making corrections. In this MS. the chapters end foll. 3a, 5b, 9b, 13b, 16b, 22a.

On the outside of the last leaf in European hand ‘D Kadambapuri Māhātmya’, and of the first a statement of the contents in Tamil, and the numbers 22.

201.

SANSK. No. 17.

Size: $14\frac{3}{4} \times 1\frac{1}{4}$ in., 35 leaves + 1 blank + covers, 6 lines (nearly always) on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha, fairly correct.

The Kapisthalamāhātmya of the Brahmaṇāradasamvāda of the Kṣetratragolakavistāra of the Uttarabhāga of the Brahmāṇḍa-Purāṇa.

It begins:—

śuklāṁbaradharāṁ viṣṇum śaśivarṇāñ caturbhujam ||
prasannavadanān dhyāyet sarvavighnopasāntaye ||
śrī-Nāradāḥ ||

pitāmaha namaś testu prasīda karuṇānidhe ||
sarvajña sarvalokeśa sarvakṣetrajña mantravit ||
vimānatarasārajña tīrthasārajña punyavit ||
girīnāñ ca nadīnāñ ca vanānām vaibhavam purā ||
śrutan tvatto mahābhāga aṣṭottaraśatasthalam ||
teṣu kṣetreṣu sarveṣu śrutam ekam śubhasthalam ||
sārasāram mahākṣetram kāveryyāś cottare taṭe ||
kapisthalam nṛṇām sarvasiddhidam pāvanam param ||

It ends:—

punyañ caritrañ jagadekapāvanam
bhaktipradam sarvasukhāvahañ ca ||
paṭhec śruṇotiha kapisthaleśvaraṁ
prāpnōti drṣṭvā puruṣārtthabhāk bhavet ||
iti &c.

hariḥ om | śrīgurubhyo namaḥ | śrīmate gajendra-
varadaraparabrahmaṇe namaḥ | śrīmate hayagrīvāya namaḥ |
gajendrārttivināśaparabrahmaṇe namaḥ | ā | grantham
7, 100.

Summary of the *adhyāyas*:—

I (ends 4 b); II (ends 8 a); III (ends 11 b, *Indradyumna-gajendraprāpti*); IV (ends 15 a, *Gajendrārttiharāṇa*); V (ends 16 b). These five *adhyāyas* relate the foundation of Kapisthala by Rāma's apes, and the fight between an elephant and a crocodile as told in the Gajendra-mokṣaṇa (Aufrecht-Oxford, p. 5 a, Ind. Off., p. 1159 a b and often printed in the Pañcaratna). According to the present MS. the nakra is a Gandharva cursed by his teacher Devala, and the elephant the Pāṇḍyan king Indradyumna, who had incurred the anger of Agastya. The elephant is saved by Viṣṇu, at whose instance Brahman founds the Gajendramokṣana or Gajārttiharāṇa tīrtha. There Viṣṇu shows himself yearly in the month Vaiśakha.

VI (ends 18b): Brahman visits Viṣṇu at Kapisthala and founds a festival.

VII (ends 22b, *Gajendramokṣatīrtthavaibhava*).

VIII (ends 26b, *Gajendramokṣatīrtthaparikṣaya*) gives an account of a visit by Indra and Śaci.

IX (ends 29b, *Tīrtthavaibhavanirūpaṇa*); X (ends 31a).

XI (ends 33b, *Tīrtthavaibhavanirūpaṇa*), and XII (ends 35b, *Sarvakṣetraprabhāvaphalaśrutinirūpaṇa*) give the history of various other tīrthas at Kapisthala, the Brahmatīrtha, Indrapuṣkarinī, Yamatīrtha (IX), the Vyāsatīrtha, Lakṣmitīrtha (X), the Bilvatīrtha, Pāpavinaśatīrtha with the story of Cyavana and Sukanyā, Agastyatīrtha (XI), the Viśvāmitratīrtha, Daśatīrtha. This last perhaps means all the ten preceding, taken together: cf. fol. 2a, ll. 4—6 (XII). In all cases are recorded the names of the tīrthapāla, the devatā, the bodhi-tree, and the exact location.

The most important feature of Pāpavinaśa appears to have been a temple called Pañcaśringa (18a, l. 2., 26b, l. 2). Viṣṇu is attended by Śri under the title Śri-Bhumi.

The site is thus defined, 1b, l. 5sqq.:—

kāverīsaritas tīre hy uttare dakṣine tathā !
paścime caiva pūrvābdher yojanānāñ catuṣṭaye ||
śriramgāt pūrvabhāge tu yojanānāñ catuṣṭaye !

The covers give in Tamil the words kumpakonam svapāvukku merakke kapistalappurāṇam yedu 315 and the numbers 8 (Tamil) and 5 (European), also the title 'Brahmāṇḍapurāṇam' in European writing.

202.

SANSK. No. 18.

Size: 10 × 1½ in., 15 leaves + 1 cover, 7 lines on a page.

Material: Palm leaves.

Date: Probably 18th cent.

Character: Grantha.

The *Kāyārohaṇamāhātmya*.

It begins:—

Saunakādyā mahātmāna ṛsayo brahmavādinah ।
 naimiśākhye mahārāṇye tapas tepur mumukṣavah ॥
 ekadā te m(ah)ātmānah samājañ cakrur uttamam ।
 dharmārtthakāmamokṣānām upāyam jñātum icchavah ॥
 ṣaḍvimśatisahasrānām munayas te mahaujasah ।
 teṣām śisyapraśīṣyānām sa(m)khyā vaktun na śakyate ॥
 kāni kṣetrāṇi punyāni kāni tīrtthāni bhūtale ।
 katham vā prāpyate muktir bṛhan (read nṛṇān?) tāpārtta-
 cetasām ॥
 ity evam praṣṭum ātmānam udyatān prekṣya Śaṅkarah
 (read Śaunakah) ॥

Śaunakah ।
 āste siddhāśrame punye Sūta(h) paurāṇikottamah ॥
 yajan makhair bahuvidhai(r) viśvarūpam jagadgurum ॥
 sa eva sakalam vetti Vyāsaśiṣyo mahāmuniḥ ॥
 tasmāt tam evam prchhāma ity ūce Śaunako muniḥ ॥
 atha te munayo jagmuḥ punyam siddhāśramam vanam ॥
 iksantas tam avabhṛthan tatra tasthur makhālaye ॥
 addhvarāvabhṛthasnānam munim paurāṇikottamam ॥
 papracchus te sukhāśinam naimiśāranyavāsinam ॥
 ṛṣayah ।
 kāni &c. &c.
 katham śive manuṣyāṇam (*sic*) bhaktir avyabhicāriṇī ॥
 vada sarvamuniśreṣṭha sarvam etad asamśayah ।
 Sūtah ।
 śruṇuddhvam ṛṣayas sarve sandiṣṭo vo vadāmy aham ॥
 gītam Sanatkumārāya kumāreṇa mahātmanā ।
 kāyārohaṇānāthasya māhātmyam paramātbhutam ॥

It ends:—

etatkṣetrasya māhātmyam ।
 ye śṛṇvanti paṭhanti ca ।
 vaktāram pūjayanti ye ।
 tesām manoratham svayam ।
 dadyāt kāyādhirohaṇam ।

bhūṣāṇair vividhai(r) vastrai(s) tāmbūlai(r) dhanaddhānya-
vaktāram pūjayitvā tu śivasāyujyam āpnuyāt || [kaiḥ |
hariḥ | om |

Summary:—

I (4 b, *Ādipurāṇe Limgotpatti*) relates the origin of the linga near to Śivakhyarājadhānī. The site is thus described (3 a, ll. 6—7):—

pūrvāṁbodhitate ramye puṇḍarikapurasya ca |
yojanatrayasimānte kāveryyāś caiva dakṣine ||

II The Kāyārohaṇa. On the banks of the Yamunā was a village called Vedapuri, where dwelt a sage of the Gārgyas, named Kardama. His son Puṇḍarika, wishing to obtain *sāyujya*, worships Mahādeva for 2000 years at Benares, but without success. At the advice of a certain Vāmadeva he proceeds to Kāñcī, and sets up (6 b, l. 7) a Kāyārohaṇa linga. After 62,000 years a heavenly voice informs him that, that place being a *bhogādhikya sthāna*, he would find a difficulty in there obtaining *sāyujya sārdhadehena*. He must depart to a *bhogamokṣasama sthāna*. Proceeding to Kumbhakoṇa at a time when Jupiter was in Leo, he sets up a Kāyārohaṇa at a tīrtha named from Śiva (7 a, l. 6). After 80,000 years he is advised by a Ḍasi Kanva to visit Kṣetrarājapura on the shore of the eastern ocean between *Puṇḍarikapura* and *Vedāraṇya*, a yojana from *Kamalāsannidhāna* (?P.N.) on the east. There he is to bathe *vrddhakāverīsaṅgame*. Puṇḍarika goes there, and beholds Parameśvara with Ambikā. On the west of the linga, which is west of the Sarvatīrtha, he establishes an *āśrama* and a Kāyārohaṇa linga. Śiva appearing grants him *sāyujya* and promises to Kanva that *bhakti* shall always be *acañcalā* at the place.

(Here perhaps a chapter ends, 9 b, l. 7.)

After a long interval Kanva obtains *saśārirena sāyujya*.
(? a chapter ends 11 a, l. 6.)

Story of the Vindhya and Agastya, who visits Kāyārohaṇa and sets up a linga in the *āgneyadigbhāga* (Agastyalinga 13 a, l. 2).

Story of Nāgarāja. Śeṣa, desiring offspring, visits Kā-yārohana with his wife and sets up a liṅga W. of the Śarvatīrtha. His wife bears a daughter, who is ultimately bestowed upon a king Śālisuka, of the Sūryavamśa, who comes to Pannagendrapura (Ahindrapura). Śeṣa, having placed his mantrin on the throne, gives his mind to tapas and obtains sāyujya (14a, l. 4).

Praise of the tirtha.

On one cover we find the figure 7 (European) and on the other an illegible scrawl in Tamil.

203.

WHISH No. 187 B.

Size: 18×1½ in., 38 leaves + 1 blank + cover, 5 (sometimes 4) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, somewhat cramped, but legible.

The *Kumbhakonamāhātmya* of the *Kṣetravaibhavakhaṇḍa* of the *Uttarabhāga* of the *Brahmānda-Purāṇa*. The colophon to adhy. XI has *Pālāśavanamāhātmya* in place of *Uttarabhāga*.

It begins:—

purā kadācid ājagmuḥ punyāranyopaśobhitam |
naimiśan nimiśikṣetram ṛṣayo gautamītaṭe ||
vidhātukāmā vidhivat satram dvādaśavāṛṣikam |
hutāśanasamākārāḥ prātarastuhutāśanāḥ (sic) ||
Kapilah Pulaho — — — — —

(2 a, l.2.) Sūtam abhyāgatam vikṣya tejasā sūryyasannibham
tasmai brahmāsanān datvā tam ūcūs tatra tenaghāḥ ॥

Sūta prasīda sumate sutarām sujāta

s(v)aryāhinījalajasaurabhasodarībhīḥ

vāk�hir yiriñca yanitākarunājharibhi

tvan no drutam vrjinatāpam apākurusva ॥

(2 b, l. 3.) purā prasamgena purāparatne
brahmāndanāmpī (*sic*) prakatikrtam vat

kiñcit tad acakṣva vivicya kāmam
śri-Kumbhakoṇasthalavaibhavan nah ॥

It ends:—

ādikumbheśamāhātmyam prektam (read proktam) eva dvi-
jottamāḥ ॥

anyad atraiva yuṣmākam tatra sarvahitāya ca ॥

iti brahmāṇḍapurāne kṣetravaibhavakhaṇde kumbha-
koṇamāhātmye kṣetravaibhavan nāma dvādaśoddhyāyal ।
Sūtaḥ ।

Summary of the *adhyāyas*:—

I (ends 6a): Sūta begins with the praises of Kumbha-
ghoṇa on the Kāverī and the Kāśyapākhyatīrtha
(3b, l. 3 and 4b, l. 2). Kaśyapa practising tapas there,
Śiva promised that the tīrtha should bear K.'s name
and that his (Ś.'s) image should be there.

II (ends 9 b): The Hemapuṣkarinītīrtha and Madhyā-
rjjunapura (6b l. 2.). The Ādikumbheśvaralīṅga and
the Hemābjatīrtha (7a, l. 4 = Hemapuṣkarinī 7b, l. 1).
Account of the foundation of the tīrtha. The Kumbha
and Śiva. Māndhāṭ worships at the spot.

III (ends 12b): The Hemapuṣkarinīcakratīrtha and—to
the north—the Svāyambhuvatīrtha (12a, l. 3.). A vimāna
Vaiṣṇava mentioned 12a, l. 4.: Lakṣmi-Bhūmi 12a, l. 5.

IV (ends 14b, *Bṛhaspatisvargaprāptikathana*): The Some-
śvaratīrtha and the Hemākarasaras. Story of Bṛhaspati.

V (ends 17a): The Pātalabijalinga at the Aśvatthatīrtha.

VI (ends 21b): Story of the Umābhāga.

VII (ends 23b, *Mahāmāghatīrthavaibhava*): The Pāpā-
panodanasaras, where Śiva was present as Kāyāro-
haṇānātha.

VIII (ends 25b, *Bhāskara[s]tapassiddhikathana*): The
Bhāskarakṣetra.

IX (ends 30b, *Brahmahattistrihattimocana*): Account of
the Kāśyapatīrtha, presided over by Umāsahāya. Story
of king Satyakirtti of Candrapura in Mālwa, slain by
a jealous wife.

X (ends 33a, *Bilvāraṇ(ya)māhātmye Gautamagohattivi-
mocana*): Story of the Gautamasaras, where was a

liṅga of Śiva. Cidambara mentioned 31a, l. 5.; Māyūrasthāna 32a, l. 2.

XI (ends 35a, *Subāhv[o Marudvaty]āś ca carita*): Story of Subāhu and his wife Marudvatī.

XII (ends 38a, *Kṣetravaibhava*): Recapitulation and praise of Kumbhaghōṇa.

The Colophons usually spell Kumbhaghōṇa (sic). The final colophon was apparently intended to be followed by a fresh *adhyāya*, as Sūta's name is repeated: see also No. 204.

The label reads in Tamil yinta stalappurāṇam ku(mpa)-konam sivanakovi***yedu 312, with the numbers 2 (Tamil) and 7 (European), and the title Brahmāṇḍapurāṇam (European).

For another MS. of a *Kumbhakonamāhātmya* professing also to belong to the Brahmāṇḍa-Purāṇa, see Burnell, Tanjore, p. 190 a.

204.

SANSK. No. 19.

Size: $17\frac{1}{2} \times 1\frac{1}{2}$ (—) in., 26 leaves, 8—9 (more frequently 8) lines on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha, clearer than in 203.

The *Kumbhakonamāhātmya*.

It begins as in No. 203, but at the end adds, after *Sūtah*, the commencement of a new *adhyāya*:

kumbhaghoṇasthale nāma sthānam asti mahattaram |

kāyārohaṇavikhyātam sarva —

confirming the suspicion that a portion of the Māhātmya is lost.

The *adhyāyas* end as follows:—

I 3a, II 5a, III 7b, IV 9a: *Bṛhaspatisvargapraptikathana*, V 11a, VI 14b, VII 16a: *Mahāmāghatīrtthavaibhava*, VIII 17b: *Bhāskara[s]tapassiddhikathana*, IX 21b: *Brahmahattistrihattimocana*, X 23b: *Bilvāranyamāhātmye* — — *Gautamagohattivimocana*, XI 25a: *Subāhv[o carita* (as No. 203), XII 26b: *Kṣetravaibhava*.

The MS. is slightly more correct than No. 203, which, if

not copied from this, is derived at any rate from a not remote common original, as is proved by the colophons and especially by the common error in the colophon of IV.

The outer cover, shared with No. 195, shows various numbers (11, 26, 19, 11, 48, 11) in Grantha, Telugu, and European characters, likewise in various characters, 'Harkness examined lees 20' (?), *Kumbhaghona-Mahātmya*, *Kodanā*, *Kumbhovaram Puṣṭanam*, *Virāṭapuram*, and another illegible superscription. An attached label reads (in Tamil character) *Kumpakonakṣetra-Mahātmyam Pāratavirāṭaparvanil koṇsam*.

205.

SANSK. NO. 20.

Size: 14 $\frac{5}{8}$ x 1 $\frac{3}{8}$ in., 38 leaves + 2 between wooden boards, 6-8 lines to a page.

Material: Palm leaves.

Date: 18th, possibly 19th, cent.

Character: Grantha, clearly written. The MS. shows numerous small gaps and ends abruptly.

The *Pāpavināśamāhātmya* of the *Brahmāṇḍa-Purāṇa*. It begins:—

pāpanāśam mahākṣetram sarvakṣetrottamottamam |
 etāni siddhikṣetrāṇi vadanti munipumgavāḥ ||
 aṣṭākṣarasya mantrasya catuṣtriṁśān mahāmune |
 eteṣu punyakṣetreṣu kurvatām sumahat tapaḥ ||
 kālena bhūyasā siddhiḥ pāpanāśasthalām vinā |
 pāpanāśe tapassiddhir acirād eva jāyate ||

It ends:—

teśāṁ bhuktiñ ca muktiñ ca dehi keśava nāyaka[ḥ] ॥
 ayam eva hi me kāmo nānyosti madhusūdana ।
 tva dādayam (for tvadodayam?) me syāt kāmo (vai)kunṭha-
 iśvarah । [nāyaka] ॥
 evam samprārtthito lakṣmyā keśavah kamalāpatih ।
 tathāstv iti jagādai�m pa.

Summary of the *adhyāyas*:—

- I (ends 5 b, *Mādhavarākṣasatvamokṣaṇa*): Story of the Brahmarākṣasa and the Brāhmaṇa Dālbhya.
- II (ends 10 b, *Śarabhāmadyasurava(dh)o*): Story of the Brāhmaṇa Kunḍina, who with his wife Guṇāḍhyā is cast into the sea by an asura Simhānana at the command of the asura king Śarabha, but is saved by Garuḍa and ultimately reaches Pāpanāśa, where he meets Parāśara. Viṣṇu destroys the asuras.
- III (ends 12 a, *Kuṇḍinatapaścarāṇa*).
- IV (ends 14 b, *Kuṇḍinamoksakathana*): K. praises Viṣṇu, who instructs him to settle one Yojana from Śrīraṅga on the N. bank of the Kāverī (13 b), where he begets a son named Pāpanāśeśvara, and then proceeds to Pāpanāśa, where he obtains mukti. The mukti-secur ing stotra is given.
- V (ends 18 b, *Sudarśanamuktikathana*): Temptation of Sudarśana by a nymph; he resists her and obtains mukti (marudvṛdhā = ‘river’ 15 a, l. 4, 19 b, l. 2).
- VI (ends 21 b, *Subodhacarita*): Story of Subodha and the Rākṣasa Caṇḍakopa.
- VII (ends 25 a, *Prahālādamokṣaprada*): At the suggestion of Sanatkumāra Prahālāda obtains mukti from Viṣṇu.
- VIII (ends 28 a, *Pratāpavīracarita*): Story of the Cola king Pratāpavīra, son of Pratāpavīra, who constructs many dykes (kulyā) in order to irrigate the land on both sides of the Kāverī. On a certain occasion the river disappears in a dakṣināvartta-shaped gartta at a place called Śvetavighneśvaraśivasthāna. A famine ensues and for three years P. endeavours in vain to fill the gartta. He then appeals to a Brāhmaṇa Eranḍa,

dwelling at the foot of an Eraṇḍa tree, who says that it will not be filled until a muni equal to himself or a king equal to P. leaps in. That honour falls to the sage, who, when P. is about to follow him out of remorse for a Brāhmaṇa's death, reappears and directs him to visit Pāpanāśa and set up fallen lingas &c. This he does and obtains union with Viṣṇu.

The lines describing the kulyās are as follows:—

Pratāpavīranṛpatiś Colendro munipumgavah ।
 Colaksetreśv oṣadhinām * * vṛddhyarttham ekadā ॥
 grāmānān nagarānān ca kāveryyubhayakūlataḥ ।
 sukulyāḥ khānayāmāsa sasyavṛddhyarttham ādarāt ॥
 tīradvaye ca kāveryyām ye vasanti śivālayāḥ ।
 ye ca viṣṇvālayās santi tān apālayata prabhuh ॥
 tat-tad-devālayasthānā (sic) devānām api dattavān ॥
 bahukṣetrāpi vittāni bhaktiśradhdhāpurassaram ॥

kulānām abhirakṣārtham sa Pratāpanṛpo mune ।
 ūlābhīr iṣṭikābhiś ca mukhadvāram akalpayat ॥
 kāverimūlakulyānām sudhālepanapūrvakam ।
 evam sambandhitaś Coladeśo bhūpatinā mune ॥

(25b, l. 6 sqq.)

IX (ends 32 b, *Puṇḍarīkasaratīrthavaibhavakathana*): Story of the devas and the asura Caṇḍavega whom with his army Viṣṇu destroys at Pāpanāśa. Praise of the Puṇḍarīka-saras, named after a sage Puṇḍarīka (31 a, l. 7).

X (ends 36 a, *Puṇḍarīkamunikathana*): Digging of the saras by Puṇḍarīka at the advice of Dālbhya. P. obtains mukti.

XI (unfinished): Lakṣmī performs tapas and asks to be allowed to dwell with the good instead of with the bad, who on her travels round the world have hitherto been her hosts. Viṣṇu consents.

The situation of the tīrtha is thus defined (1 b, l. 6 sqq.):—
 kumbhaghōṇasya naiṛtyām (sic) niśi (read diśi) caivārddhayo-
 kāveryyā dakṣine tire pāpa(nāśa)sthalam hareḥ ॥ [jane] ॥
 muktidam varttate pumsām vasatām bhuktidam tathā ॥

On the two spare leaves at the beginning we read 'hariḥ । om ।' 'pāpavināśamāhātmyam' 'śriyai namah । grantha 880' in Grantha character with 'yeṇu 318' in Tamil, and 2 in Telugu and European character: finally the title again pencilled in European letters, and on an attached label in Grantha.

206.

SANSK. No. 21.

Size: $16\frac{1}{2} \times 1\frac{3}{8}$ in., 18 leaves + cover, 7 (rarely 6) lines to a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

The *Tulasīvanamārkandeyaśrīnivāsa-kṣetra-māhātmya* of the *Madhyamabhbāga* of the *Bhavisyottara-Purāna*.

It begins:—

devadevāravindakṣa kañjāsana surārcita ।
prasīda jagatān nātha sarvalokanamaskṛta ॥
kṣetrabṛndavidhānajña tīrtthabṛndavicakṣaṇa ॥
mantrabṛndavidhānajña vimānajña sureśvara ॥
śrutvā tvatto mukundasya māhātmyam pāvanam param ।
manaso na bhavet tṛptir atah prēchāmi sāmpratam ॥
kṛpayā brūhi śiṣyāya lokānām vai hitāya ca ।
kumbhaghonasya māhātmyam varṇane yan manāk cchrutam ॥
mārkandeyamahākṣetram sarvalokaikapāvanam ।
brūhi me devadeveśa guhyāt guhyataram param ॥

It ends:—

dharmakāmārtthamoksānām yah paṭhet prātar utthitah ॥
etan māhātmyam atulam pātrobhūn nātra samśayah ॥
śubham bhavati sarvesām siddhir bhavati mangalam ॥

iti śrī-bhaviṣyottarapurāṇe madhyamakhaṇḍe tulasīvana-mārkandeyaśrīnivāsa-kṣetra-māhātmye tīrtthamahimānuvarṇanānāma navamoddhyāyah । hariḥ । om । śubham astu । kallyānāt-bhutagātrāya kāmikārtthapradāyine śrīmadvemka-tanāthāya śrinivāsāya mangalam ।

Summary of the *adhyāyās*:—

I (ends 3 b): The situation of the tīrtha is thus defined (1a, l. 5):—Sahyajūdakṣine tīre pūrvāṁbodhes tu paścime sārdhakrośe kumbhaghonāt pūrvabhāge munīśvara tulasiṇanam ity etat kṣetram pāvanapāvanam! ādāv eva mahākṣetram mārkandeyan tataḥ param!

We hear (1a, l. 7) of a puṣkarī at the tīrtha. Some details of places are given fol. 3.

II (ends 5 a): Origin of the Tulasīvana (Tulasī daughter of *Sudhābindu* 4a, l. 3). A Tulasikavaca is mentioned and given at length (4b, l. 5).

III (ends 6 b): Mārkandeya visits the Tulasīvana and performs tapas at the foot of a Tulasī.

IV (ends 7 b): Dhāraṇī (= Tulasī) appears to M. and becomes his daughter.

V (ends 10 a): Viṣṇu appears as an aged ascetic and begs for the girl: on her refusal M. appeals to Viṣṇu.

VI (ends 12 a): M. praises Viṣṇu, who asks for Tulasī, and promises to M. 3 boons, (1) that he and Tulasī shall dwell at the tīrtha, to be called after M.'s name, (2) food without salt (see 11a: no salt to be brought to Hari's temple), (3) mokṣa. Viṣṇu adds that M. shall see the Ākāśanagarī, which shall be visible under the name Kalyāṇapura or Mārkandeyasthala. The tīrtha is called Śāringa. The dvādaśākṣaravidyā 11 b, l. 5.

VII (ends 13 a): Marriage of Viṣṇu and Tulasī. The temple Śuddhānanda built 13a, l. 6.

VIII (ends 14b, *Tīrthamāhātmya*): The Ākāśanagara is nairṛtyām tīrtharājasya.

IX (ends 18a): Brahman establishes a festival. The fruits of bathing in the Ahorātryāhvayatīrtha.

The sage Devaśarman (a Bhāradvāja), having ravished a daughter of Jaimini, is cursed to become a krauñca and liberated only when a Śāl tree on which he nests falls into the tīrtha.

The Candratīrtha (16b, ll. 1—4), Śāringatīrtha (16b, l. 5). Sūryatīrtha (16b, l. 6), Indratīrtha (17b, l. 2), and Brahma-tīrtha (17b, l. 3).

On the cover we read in Tamil: Inta stalapurāṇam kumpakoṇatūkku samīpam uppili appana yena nukuā viṣṇukovilapurāṇam yedu 18 and inside the title, as given above, in Grantha.

207.

WHISH No. 186.

Size: $9\frac{1}{4} \times 1\frac{1}{2}$ in., 6 leaves (numbered 70, 71, 73–74, 80–81) and 2 covers, 7–9 lines on a page.

Material: Palm leaves.

Date: 18th (possibly 17th) cent.

Character: Grantha.

The last part of the *Mahāganapaddhati* of *Gīrvāṇendra Sarasvatī*, pupil of *Viśveśvara Sarasvatī*, who was himself a pupil of *Amarendra Sarasvatī*.

It begins:—

* * * * * m madhu melayitvā
 sampiṣya japtānyayutadvayena (*sic*) ।
 ebhiś ūbhair añjitalocano yo
 marttyāni dhānāni sa paśyatiha ॥

lajjāndukā prasiddhā lakṣaṇān tu sparśasamkucavatpat-
 trtvam । ghanasārah karpūrah ūklām girikarnikā śveta-
 parajitāḥ trevau (?) ekā tṛṇam । ayahprasūnā ūmukha-
 puṣpīm ayomukhapuṣpaki ।

bhavet ganeśārṇaśatāṣṭajapta-
 śrikhaṇḍilepāt kila duḥkhanāśah ।

śrikhaṇḍaś candanakhaṇḍaḥ śatāṣṭajaptey aṣṭottaraśata-
 japtam ity artthāḥ evam sarvatra

lūtā savisphoṭakabhūtakṛtyā(t)
 pretotbhavāt ghoratarā (j) jvarāc ca ।
 manorathāṣṭādhyasahasrajāpad
 vinaśayen (*sic*) mantrivaras tu vaśyam ॥
 viśadvayam sthāvaraajaṅgamañ ca
 jvarān athāṣṭāv iha ūlārogān ।
 sudāruṇān tām grahaṇīñ ca rogān
 vātaprasutān kaphapittajātān ॥
 galagrahādīm api rogasamghān
 śatāṣṭajāpena vināśayeta

lakṣaikajāpena manorathasya ।
siddhir bhaved asya hi pādukāyāḥ ॥

It ends:—

somasūryyoparāge ca parvaṇeś (sic) śuddhayos tathā ।
siddhāṁṛtādiyogeṣu dvādaśādvrateṣu ca ॥
catutrthyāñ ca tathā ṣaṣṭyāñ vāsare śukrasomayoh ।
uktakāleṣu vidhivat ganeśam samyag arccayet ॥
iti śrimatparamahamsaparivrājakācāryaśrimad - Amaren-
drasarasavatiśyaśrimad - Viśveśvarasarasvatyāḥ priyaśisyena
Gīrvāṇendrasarasvatyā viracitā mahāgaṇapaddhati sam-
āptah ।

hariḥ । om । śrīvāñcchattiliru Kukum Śeṣādriyaulaputraṇ
Śeṣādriṇā su(read sva)hastalikhitaṁ । śrīvāñccheśvaraṇaṁ-
galanāyakyai namaḥ । kalamkāmakakāttāśrīvighneśvarāya
namaḥ । śrīsarasvatyai namaḥ । śrīgurubhyo namaḥ ।

Then in uninked letters: ganeśaya namaḥ!

For the author see Aufrecht CC. s. v. *Gīrvāṇendrasarasvatī*.
The work deals with charms, and seems especially devoted
to *Ganeśa*. Possibly it bears some relation to the *Gane-
śapaddhati* (dh.) by *Someśvaraputra* mentioned by Auf-
rech CC. II p. 196.

208.

SANSK. No. 22.

Size: 7½ × 1½ in., 26 leaves + 2 blank between boards, 6 lines on
a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

An astrological work bearing no name.

It begins:—

hariḥ । śrīgaṇapataye namaḥ । avighnam astu ।
śrīgurubhyo namaḥ । trilokāmbāyai namaḥ ।
kalaveneravaḥ kalāyanilaḥ kamalācumbanalaṁpaṭotiramyah
alipota ivāravindamadhye ramatām me hṛdi devakīśorah ॥
jayati jagataḥ prasūtir viśvātmā sahajabhūṣaṇam nabhasaḥ ।
drutakanakasadrśadaśaśatamatmayūkhamālārccitā savitā ॥

arkkendvārabudhācāryyaśukramandāśiketavaḥ ।
 rakṣantv amum grahās sarvve yaḥ puṣye mṛgalagnajah ॥
 vidhātrā likhitā yā sā lalāṭekṣaramālikā ।
 daivajñas tām paṭhed vyaktam̄ horānīrmalavakṣasā ॥
 puṣyarkṣe śitabhānāv udāyatī mṛgabhe vṛścikasthe ca bhānau
 bhūputrādau vaṇikṣatpadasatuladhanuryyugmajikakriyasthe
 echaḥīsmelūgh(?) iṣoyas samajani bhavatāl lokamātrprasādāt
 bālah prājñonujoyam kalitadhanasukhārogvyadīrghghāyur
 āḍhyah ॥

athāharggano likhyate.

It ends:—

śeṣa daśāḥ krameṇa yojyāḥ śubham astu । the writing
 on the last leaf being indistinct and in places hardly legible.

There is no regular division into chapters, but new
 topics are introduced by *atha*, as follows:—

1 b, l. 6. athāharggano likhyate.

2 a, l. 4. atha tatkāladugganita grahassatvākyāni likh-
 yante.

4 b, l. 2. atha bhāṣākalidinādayah.

5 a, l. 6. atha bhāvāśrayaphalāni.

8 b, l. 5. atha rāśmayo likhyante.

9 b, l. 2. atha yogaphalam.

10 b, l. 1. athāṣṭakavarggo likhyate.

11 b, l. 3. atha samudāyāṣṭakavarggaḥ.

12 a, l. 6. atha bhāvāḥ lagnādināṁ samanvayah.

13 b, l. 3. atha bhāvēṣṭagrahaduṣṭayah.

15 b, l. 5. atha grahānāṁ sthānabalām.

16 a, l. 1. atha ceṣṭābalām.

16 a, l. 3. athovvabalām.

16 b, l. 1. athāyanabalām.

16 b, l. 3. atha kālabalām.

16 b, l. 5. atha nisarggabalām.

17 a, l. 1. atha grahabalapuñjāni.

17 a, l. 4. atha lagnādibhāvabalapuñjāni.

17 b, l. 5. atha sūkṣmaraśmayah.

18 a, l. 2. atha lagnabhāvasya balādhikyād atrāṁśakadaśā
 likhyate.

18 b, l. 3. atha bhāvavindanām.

26a, l. 3. atha kālacakradaśā.

26a, l. 6. atha nakṣatradaśā likhyate.

On the outer side of one of the boards N in Roman character.

209.

SANSK. No. 23.

Size: $8\frac{1}{2} \times 1\frac{1}{3}$ in., 31 leaves + covers, 8 lines (generally) on a page.

Material: Palm leaves.

Date: 18th cent.

Character: Grantha.

Unnamed. But in the margin at the beginning Āṅgirasa-pariśat, and at the end Śrīmukhapariśat is written.

It begins:—

vāgīśādyā sumanasā sarvārthānām upakrame | yan natvā kṛtakṛtyā stus (read syus) tan namāmi gajānanam | vindhyasyottaradeśe bārhaspatyamānābdo grāhyah vindhyadakṣinādeśe sauracandramānābdo grāhyah bārhaspatyamānena citrabhānusamvassaraḥ (sic) sauracandramānābhyaṁ āngirasaṁvassaraḥ sarvatra śū (?) rodayavaśat puṣyābdah asya samvassarasya Śālivāhanaśakābdah |

It is incomplete, breaking off as follows:—

ddhruvam gāmgeyo valliprītiḥ pūṣa 4 ku 8 śunnyatithir ala |

There are no regular chapters. On fol. 2a, l. 4 we find a section beginning 'atha samvassaraphalam' and on 4a, l. 7 one beginning 'atha makarasamkrāntiphalam'. The rest is mainly numbers &c., arranged as in a table.

On the cover śubham astu mīnākṣisahāyam, with two lines of Tamil writing (of an astrological nature) inside.

210.

SANSK. No. 24.

Size: $12 \times 1 - 1\frac{1}{4}$ in., 5 leaves + 1 double leaf joined at the left side, 5—6 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Malayalam.

Injuries: All the leaves are more or less mutilated.

A slip of paper wrapped round these few leaves states that they were presented by Col. H. S. Osborne, March 1st 1828, and that they contain a copy of a Malabar (i. e. Malayalam) petition. On one of them however the language is Sanskrit, and it begins the *Rāgadveśaprakaraṇam*, as follows:—

citghanam paramātmānam apaṇṇaivarusākṛtim |
advityam apāraṇ tam Vekiteśagurum (*sic*) bhajet ||
? rāgadveśaprakaraṇam.
rāgādyā ūodaśa.

211.

WHISH No. 180.

Size: 14½ × 1¾ in., 24 leaves between boards, 9 (later 8) lines on a page.

Material: Palm leaves.

Date: Perhaps 19th cent.

Character: Square Grantha, clearly written.

Injuries: The left-hand lower corner of the first 16 leaves has been partially rubbed away.

The *Śamkarācāryacarita* in 9 adhyāyas.

It begins:—

* * * * namas tasmai yatprasādavivasvatā |
pratyūhadhvāntavidhvamsah kriyate sarvakarmmaṇām ||
madīyarasanābamśanaṭaneṣu samutsukā |
eṣā Sarasva * * * * m ānandadāyinī ||
samāśritapadāmbhojanatāsurapādapah |
sarvam mama śubhabhiṣṭam pūryayet pārtthasārathih |
kṣiptvājñānatamorāśim padārtthā * * * * * |
gururatnapradīpo me manodhāmani bhāsatām ||
viṣṇulilāmr̥tānān te karttārah kavipumgavāḥ |
jayanti sutarām loke Vālmikivāsaśamkarāḥ ||
* * * * * nde vyāsācalam idam kavim |
babhūva Śamkarācāryyakīrtikallolini yataḥ ||
atyunnatasya kāvyadror vvyahśācalabhyapo khilam |
* * * * * * m asamarthoham atbhutam ||
hrasvam atyamkuśagrāhyam gṛhitvā kalayāmi tat |
nibandhanasṛjam kāñcitatvatiśvaramagno mude ||

It ends:—

śrimacchāṅkaradeśikasya caritastotram prabodhapradam
nirddanḍākhilapāpavṛṇdavidhinam sampśiptam etan narāḥ ॥
ye śrīvanti paṭhanti cādarayutā sañcintyanuvahāṁ te
labdhvā bluvi sampadañ ca sakalām ante labhantemṛtam ॥
iti śrī-Śāṅkarācāryyacarite navamoddhyāyah ॥ śrīgurubhyo
namah ॥

The following is a summary of the story, which is told in a sober and credible style with scarcely any miracles:—
adhy. I (ends 2b, l. 7) *Kathāsamksepa.*

II (5a, l. 7) Story of Upamanyu and birth of Śāmkara, which 'causes the books to slip from the hands of the Dvaitavādins' (5a, l. 2.). The birthplace was in the Kerala country (famous for the birth of Medinikara &c 3a, l. 1), where was the Dakṣinakailāsa tīrtha, also called Syānandūra (? 3a, l. 2). Here were two rivers Nīlā (?) and Cūrṇī, and on the north bank of the latter, at a place called Kālaṭī, was the home of Ś.'s parents, whose names are not given.

III (8a, 1. 7): Śaṅkara's precocity. At five years of age he loses his father, and he is brought up by his mother, for whose sake, when sixteen years old, he brings the river near to the house. The river was thence called Ambāpagā. A crocodile seizes him while bathing, and in gratitude for his escape he becomes a Sannyāsin.

He is initiated by Govindasvāmin, pupil of Gauḍapāda, with whom he spends a long period. Having with difficulty obtained leave, he visits tīrthas. The friendly counsels of the guru are charmingly related.

Proceeding to the Badarikāśrama, he studies Vedānta and composes the Bhāṣyapradipikā. Vyāsa appears and compliments him.

IV (10a, l. 3): After his mother's death, Ś. returns to the Badarikāśrama, where the Brāhmaṇa Viṣṇuśarma, son

of Somaśarman of Śrikuṇḍagrāma in the Kerala country, becomes his first disciple.

V (12 b, l. 1): Ś. visits Bhaṭṭācārya at Prayāga. The latter, previously devoted to the karmakānda, is converted to Ś.'s views. He relates that at one time, when Buddhism was triumphant (śvetamārge purā tena sugatena subādhite), he had himself outwardly professed that religion, for which reason he is not fit to compose vārttikas on the Bhāṣya. He indicates a pupil Viśvarūpa, living in Magadha, as a substitute. Ś. converts Viśvarūpa from Buddhism.

The story of Viśvarūpa's wife Vāṇī, daughter of Viṣṇumitra, dwelling near the river Soṇa, shows some reminiscences of Bāṇa's Harṣacarita adhy. I.

VI (14a, l. 1): Viśvarūpa receives the sannyāsa name of Sureśvara. Śaṅkara composes fifteen bhāṣyas (ten on Upaniṣads), and Sanandana (Viṣṇuśarman) writes a tīkā on the Bhāṣya, while Sureśvara is the author of the Naiṣkarmyasyaśiddhi and two Vārttikās. On the way to Gokarṇa, Śaṅkara obtains a third disciple Hastāmalaka (Kāñcanavarṇin 23 b, ll. 4—5) at a village called Śivavihāra. A fourth, exceedingly devoted, was Toṭaka.

VII (17 a, l. 2): Sanandana obtains at Haridvār the name Padmapāda. Śaṅkara, journeying to Rāmasetu, bathes in the river Suvarṇamukhāri at Kālahastikṣetra, also called Dakṣinakailāsa. Praise of Kāñci.

VIII (20 a, l. 3): Ś. visits Puṇḍarītapura (Puṇḍarīka 23 b, l. 7), where is the tīrtha Śivagaṅgā. Then to Śrīraṅga: then bathes at the Dhanuṣkoṭitīrtha at Rāmasetu.

IX (24a, l. 9): Ś. revisits Kāñci and mounts the Sarvajña pīṭha. Then to Vṛṣacala, where he dwells and dies at Dakṣinakailāsa. Recapitulation in the form of an āśirvāda.

This work professes to be composed by Govindanātha, friend of Śaṅkara (23a, l. 1):—

idam śrī-Śaṅkarācāryyacaritam lokapāvanam
kṛtam Govindanāthena yatibhaktisahāyatāḥ.

On the outside of fol. 24 in Whish's hand 'Samkara Āchāryya charitram professing to be a history of that learned individual' and 'An unworthy work No. 79b.' See above p. 106.

Other MSS. of this work have been examined by Burnell, Tanjore p. 96b—97a, and Śeṣagiri Śāstri 'Report on a Search for Sanskrit and Tamil MSS. for the year 1893—1894' pp. 101—2 and 257—9, the readings of which may be compared with the present. The former makes no mention of the author, but the latter accepts without question the above statement of the MS. ascribing it to Samkara's disciple Govindanātha. Although I cannot agree with Burnell's statement that the book is 'full of miracles' and the litany at the end may be an addition, it is impossible to ascribe such an antiquity to a work which cites (3a, l. 1) among the distinguished sons of the Kerala country Medinikara, apparently the author of the Medini-kośa. For the story of Samkara as related in the Samkaravijaya see Aufrecht-Oxford, pp. 247 sqq.

212.

SANSK. NO. 25.

Size: $12 \times 1\frac{1}{2}$ in., 9 leaves + covers, 8—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

213.

SANSK. NO. 26.

Size: $10\frac{1}{2} \times 1\frac{1}{2}$ in., 11 leaves + cover, 7—9 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

214.

SANSK. NO. 27.

Size: $10\frac{1}{2} \times 1\frac{1}{4} - 1\frac{1}{2}$ in., 10 leaves + covers, 7—8 lines on a page.

Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

On the cover 'Suvisesam' intended to mean 'Holy', or the like.

215.

SANSK. No. 28.

Size: $10\frac{1}{2} \times 1\frac{1}{4}$ in., 31 leaves (less fols. 18 and 30, missing) + cover,
5—6 (generally 6) lines on a page.

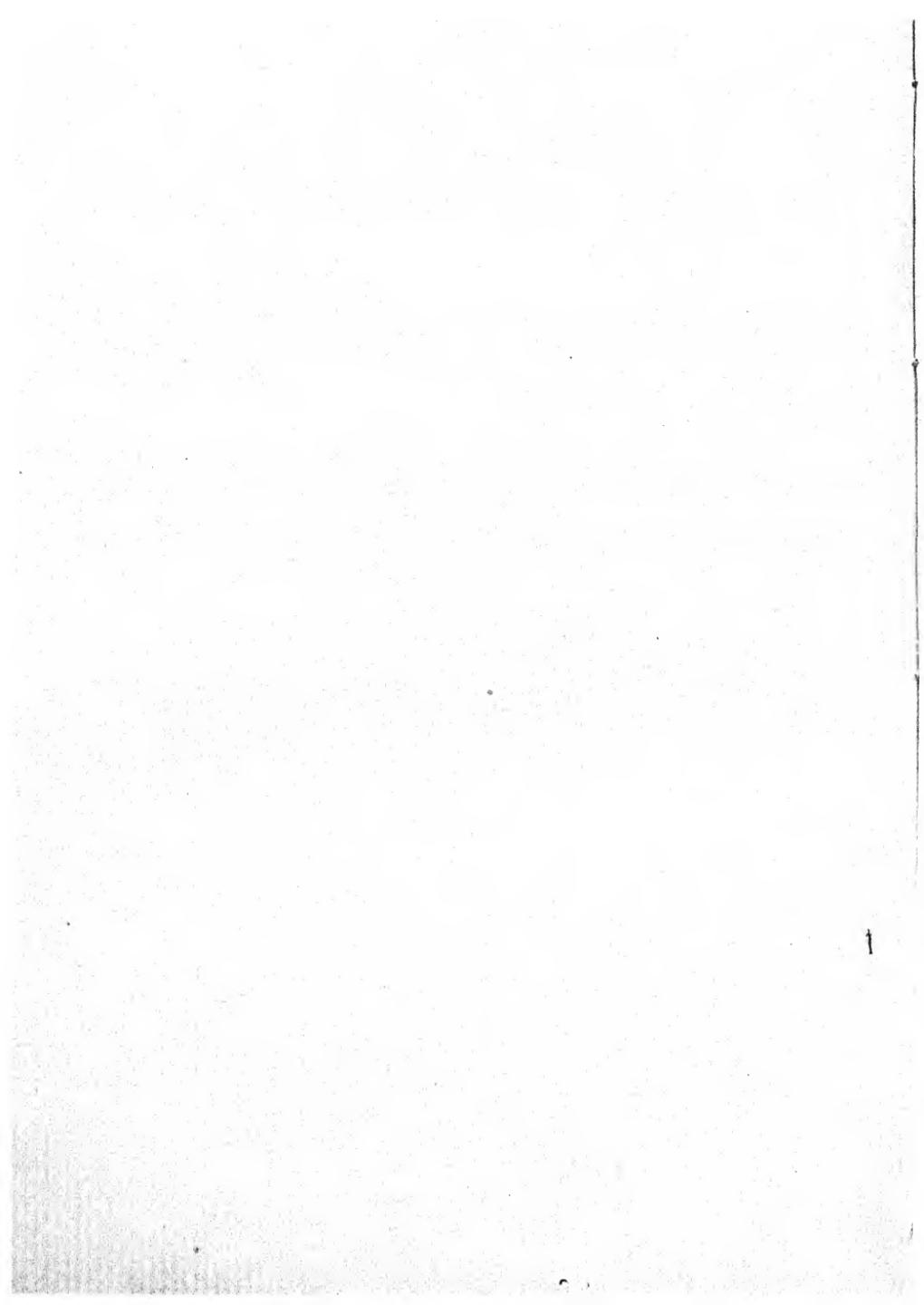
Material: Palm leaves.

Date: 18th or 19th cent.

Character: Grantha.

All these MSS. are described externally as 'Translation of Mr. Glenies sermon in Sanscrit', and the contents correspond to this description. We have apparently the same sermon in all the MSS.

**LIST OF WORKS
ARRANGED ACCORDING TO SUBJECTS.**



I. VEDIC LITERATURE.

1. *Samhitās, and Works relating to them.*

a) Rigveda:

- 1 R̄gveda-Samhitā, Padapāṭha, Aṣṭakas 1—4 (No. 165).
- 2 " " " " 5—8 (No. 166).
- 3 " " " " , first leaf only (No. 14).
- 4 R̄gveda-Bhāṣya, by Śāyaṇa, I, 1—19 (No. 13).
- 5 " " " " , I, 75—121 (No. 2).
- 6 " " " " , I, 122—165 (No. 1a).
- 7 R̄gveda-Pratiśākhya, by Śaunaka } (No. 73, 1).
- 8 The same, with the Com. Pāṛṣadavṛtti } (No. 73, 1).
- 9 R̄ksarvaśamāna by Nāgadeva
- 10 R̄gvilaṅghyalakṣaṇa by Nāgadeva
- 11 Tract on the R̄gveda-Samhitā, title not given } (No. 73, 2).
- 12 Padāntadipinī
- 13 Trisandhālakṣaṇa
- 14 R̄ksamkhyā
- 15 Avarṇadīpa
- 16 Nāntasamgraha by Śeṣanārāyaṇa
- 17 Tāntalakṣaṇa
- 18 Naparavyākhyāna, Com. on Nāntasamgraha
- 19 Taparaṭikā, Com. on Tāntalakṣaṇa } (No. 73, 3).
- 20 Paribhāṣā (?)
- 21 Avarṇilakṣaṇa
- 22 Āvarṇilakṣaṇa } (No. 73, 3).
- 23 Āvarṇivyākhyāna, Com. on 21
- 24 Āvarṇivyākhyāna, Com. on 22 }
- 25 Kātyāyana's Sarvānukramaṇī (No. 78, 6).
- 26 A kind of Pariśiṣṭa to the R̄gveda-Pratiśākhya (No. 78, 7).

b) Black Yajurveda:

- 27 Taittirīya-Saṃhitā, Saṃhitā-Pāṭha (No. 176).
- 28 Com. on Śatarudriya (Taittirīya-Saṃhitā IV, 5) (No. 21 b).
- 29 Another Com. on the same text (No. 22 a).
- 30 Taittirīya-Pratiśākhya (No. 38, 1).
- 31 Tribhāṣyaratna, Com. on the preceding (No. 38, 2).
- 32 Com. on Bhāradvājāśikṣā, by Lakṣmaṇa Jaṭavallabhaśāstrin (No. 25 b).
- 33 Svaralakṣaṇa (No. 28 b).
- 34 The same with Com. (No. 28 a).
- 35 Saṃnavyākhyāna, Com. on Saṃhitāśamānalakṣaṇa
- 36 Viliṅghyavyākhyāna by Puṇḍarikākṣisūri
- 37 Naparavyākhyāna, Com. on Naparalakṣaṇa
- 38 Taparapaddhati, Com. on Taparalakṣaṇa
- 39 Avarṇivyākhyāna, Com. on Avarṇilakṣaṇa
- 40 Ākārapaddhati, Com. on Āvarṇilakṣaṇa
- 41 Aniṅgyavyākhyāna, Com. on Aniṅgylakṣaṇa

Coms. on Saṃhitāśamānalakṣaṇa
No. 35, 36, 37, 38, 39, 40, 41

c) Sāmaveda:

- 42 Prakṛti of Sāmaveda } (No. 167).
- 43 Prakṛticalākṣara }
- 44 Uḥagāna, book I (Daśarātra) (No. 180, 1).
- 45 Uḥagāna, books II—VII (No. 179).
- 46 Rahasya (No. 180, 2).

2. Brāhmaṇas and Āranyakas.

- 47 Aitareya-Āraṇyaka (No. 191).
- 48 Sāyaṇa's Com. on the first Āraṇyaka of the same (No. 1 b).
- 49 Maṇḍala-Brāhmaṇa, i. e. Śatapatha-Brāhmaṇa X, 5, 2 (No. 22 b).
- 50 Taittirīya-Brāhmaṇa (No. 177).
- 51 Taittirīya-Āraṇyaka, and
- 52 Āraṇya-Kāṭhaka, i.e. Taittirīya-Brāhmaṇa III, 10—12 } (No. 178)

3. Upaniṣads.

- 53 Śaṅkara's Com. on Aitareya-Upaniṣad (No. 78, 2).
- 54 Śaṅkara's Com. on Bahvṛcabrāhmaṇa-Upaniṣad, i. e. Aitareya-Āraṇyaka II (No. 158, 1).

55 Śaṅkara's Com. on Saṃhitā-Upaniṣad, i. e. Aitareya-Āranyaka III (No. 158, 2).

56 Brhadāranyaka-Upaniṣad (No. 21 c).

57 Īśā-Upaniṣad (No. 16 a, 1).

58 Śaṅkara's Com. on the same (No. 16 b, 1).

59 Śaṅkara's Taittirīya-Upaniṣad-Bhāṣya (No. 15).

60 Kena-Upaniṣad (No. 16 a, 2).

61 Śaṅkara's Com. on the same (No. 16 b, 2).

62 Śaṅkara's Com. on Chāndogya-Upaniṣad (No. 23).

63 Kaṭha-Upaniṣad (No. 17, 1).

64 Śaṅkara's Com. on the same (No. 24 a).

65 Praśna-Upaniṣad (No. 17, 2).

66 Śaṅkara's Com. on the same (No. 24 a).

67 Mundaka-Upaniṣad (No. 17, 3).

68 Śaṅkara's Com. on the same (No. 24 a).

69 Māṇḍūkya-Upaniṣad (No. 17, 4).

70 Pūrvatāpanīya-Upaniṣad (No. 17, 5).

71 Uttaratāpanīya-Upaniṣad (No. 17, 6).

72 Rahasya-Upaniṣad (No. 18 a, 1).

73 Amṛtabindu-Upaniṣad (No. 18 a, 2).

74 Tripurasundari-Upaniṣad (No. 18 a, 3).

75 Kālāgnirudra-Upaniṣad (No. 18 a, 4).

76 Śārīra(ka)-Upaniṣad (No. 18 a, 5).

77 Atharvaśira-Upaniṣad (No. 18 a, 6).

78 Atharvaśirobhāṣya by Bhāskara Rāya (No. 18 b, 3).

79 Kaivalya-Upaniṣad (No. 18 a, 7).

80 The same (No. 192).

81 Skanda-Upaniṣad (No. 18 a, 8).

82 Mahā-(or Tripurātapanā-?)Upaniṣad (No. 18 a, 9).

83 Devī-Upaniṣad (No. 18 a, 10).

84 Tripurā-Upaniṣad (No. 18 a, 11).

85 Kaṭha-Upaniṣad (?), different from 63 (No. 18 a, 12).

4. Vedic Ritual (*Sūtras, Prayogas, &c.*).

86 Āśvalāyana-Grhyasūtra (No. 78, 5).

87 Kauśitaka (Śāmbavya)-Grhyasūtra (No. 78, 3).

88 Com. on the same (No. 78, 4).

89 Dvaidhasūtra from Bodhāyana's Śrautasūtra (No. 94, 1).

90 Mahāgnisarvasva, Com. on the Agnikalpa, Dvaidha and Karmānta Sūtras of Bodhāyana's Śrautasūtra (No. 94, 2).

91 Another fragment of the same (No. 94, 3).

92 Manual of Śrauta rites (darśapūrṇamāsau, ādhāna, paśubandha) according to the school of Āpastamba (No. 99, 2).

93 Com. on the same (No. 99, 1).

94 Manual of Śrauta rites (Agniṣṭoma) according to the school of Āpastamba (No. 99, 3).

95 Com. on the same (No. 99, 4).

96 Āpastambiya Grhyaśūtra (No. 26, 2).

97 Mantrapāṭha of the Āpastambins (No. 26, 1).

98 Haradatta's Com. on the same (No. 27).

99 Śodaśakriyā (Bodhāyana) in Malayalam, with Mantras in Sanskrit (No. 139).

100 Pañcāṅgarudranyāsa (?), rules and prayers (Black Yajurveda) for the worship of Rudra (No. 48, 1).

101 Rudravidhi (?) with the

102 Pañcāṅgarudranyāsa of Bodhāyana, and

103 Prayoga for the Rudrānuvākas of Taitt. Saṃh. IV, 7 }
104 Mantrabrahmaṇa of the Sāmaveda (No. 86, 2). }
105 Sāyaṇa's Com. on the same (No. 86, 1).

106 Rudraskandha's Com. on Khādira-Grhyaśūtra (No. 75).

107 Prayogasāra (No. 153, 4).

108 A kind of Prayoga, dealing with witchcraft and domestic rites (No. 153, 5).

109 Prāyaścittasubodhini by Śrinivāsamakhin (No. 5a).

110 Grhyapariśiṣṭa (No. 91, 1).

5. Miscellaneous Vedic Works.

111 Caraṇavyūha (No. 21a).

112 Somotpatti (No. 48, 3).

II. ANCIENT EPIC POETRY.

113 Vālmīki's Rāmāyaṇa I—VI (No. 53).

114 " " Uttarakaṇḍa (No. 55).

115 " " I, 1 only (No. 146, 3).

- 116 Rāmānuja's Com. on Rāmāyaṇa I, II (No. 10).
- 117 " " " III, 1—V, 3 (No. 62).
- 118 " " " VI (No. 67).
- 119 Com. on Rāmāyaṇa I, 1, 1—83 (No. 54, 1).
- 120 Mahābhārata, Sambhava-Parvan (No. 153, 6).
- 121 " Pauloma and Āstika Parvans (No. 64).
- 122 " Sabhā-Parvan (No. 19).
- 123 " Vana-Parvan (No. 61).
- 124 " Virāṭa-Parvan (No. 52).
- 125 " " 1—12, 7 (No. 195).
- 126 " Udyoga-Parvan 1—94 (No. 84).
- 127 " " 41—198 (No. 85).
- 128 " Drona-Parvan 1—34 (No. 87).
- 129 " Parvans XIV—XVIII (No. 50).
- 130 Bhagavadgītā, fr. (No. 157, 1).
- 131 " with introduction (No. 40).
- 132 Subodhinī, Śrīdhara's Com. on Bhagavadgītā (No. 41).
- 133 Uttaragitā (No. 44, 2).
- 134 Bālabhārata by Pāṇḍit Agastya (No. 21).
- 135 Mahābhāratasamgraha by Maheśvara (No. 71).
- 136 Campubhārata (No. 152, 2).
- 137 Kuśalavopākhyāna from Āśvamedhika-Parvan of Jaimini-Bhārata (No. 49 b).

III. CLASSICAL SANSKRIT LITERATURE.

1. Epic and Lyric Poetry (*Kāvya*).

- 138 Nārāyaṇa's Com. on Kālidāsa's Kumārasambhava (No. 121).
- 139 Bhaṭṭikāvya with Com. Jayamaṅgalā (No. 123).
- 140 The same (No. 164).
- 141 Mahānāṭakasūktisudhānidhi by Immaḍi Devarāya (No. 66).
- 142 Śrutirañjinī, Com. on Jayadeva's Gītagovinda, by Lakṣmīdhara (No. 113, 1).
- 143 The same (No. 142).
- 144 Another Com. on the Gītagovinda (No. 136)

145 Sūryaśataka by Mayūra, with }
 146 Com. by Anvayamukha } (No. 46).
 147 Dakṣayajñaprabandha¹ (No. 149, 2).

2. Drama.

148 Kālidāsa's Abhijñānaśakuntala (No. 81, 3).
 149 The same (No. 149, 1).
 150 Com. (called Sāhityasarvasva) on the same by Śrini-
 vāsācārya (No. 82).

3. Romance, Tales, Campūs.

151 Bhojaprabandha (No. 175).
 152 Viśvaguṇādarśa by Veṅkatācārya (No. 183).

4. Technical and Scientific Literature.

a) Grammar.

153 Pāṇini's Aṣṭādhyāyī (No. 59, 2).
 154 Paribhāṣārthaśaṃgraha by Vaidyanātha Śāstrin (No. 95, 1).
 155 Com. on the same by Svayamprakāśananda (No. 95, 2).
 156 Prakriyāsarvasva by Nārāyaṇa, fr. (No. 117, 3).
 157 Gaṇapāṭha, fr. (No. 117, 4).
 158 Paradigms of Conjugation, fr. (No. 92, 3).
 159 Prākṛtarūpāvatāra by Simharāja (No. 154).

b) Lexicography.

160 Amarakoṣa (No. 155).
 161 Amarakośodghāṭana, Com. by Kṣīrasvāmin (No. 152, 1).
 162 Amarakoṣa with Malayalam gloss (No. 122).
 163 The same (No. 133).

c) Prosody.

164 Vṛttaratnākara by Kedāra Bhaṭṭa (No. 160, 1).
 165 The same with the Maṇimāñjarī, Com. by the Puro-
 hita Nārāyaṇa (No. 54, 3).

¹ As Mr. Thomas kindly informs me, the Dakṣayajña printed at Calcutta in 1881 is quite a modern poem by Rāmanārāyaṇa Tar-karataṇa, Professor at the Sanskrit College, beginning:—abhud abhūmir
vinayasya vaibhavāt.

166 The same Com. (No. 116, 2).
 167 The same Com. (No. 170).

d) Poetics (*Alamkāra*).

168 Pratāparudra by Vidyānātha (No. 89, 1).
 169 Com. (Ratnāpaṇa) on the same, by Kumārasvāmin (No. 77).
 170 Kuvalayānanda by Appayya Dīksita (No. 109).
 171 The same (No. 127).
 172 Kāvyaprakāśa (No. 128, 1).
 173 Alamkārasarvasva (No. 151, 1).

e) Music, Acting etc. (*Samgītaśāstra*).

174 Abhinayadarpaṇa by Nandikeśvara (No. 110).

f) Medicine.

175 Aṣṭāṅgahṛdaya by Vāgbhaṭa (No. 120).
 176 Aṣṭāṅgasamgraha by Vāgbhaṭa, fr. (No. 168, 1).
 177 Ratirahasya by Kokkoka (No. 45).

g) Astronomy and Astrology.

178 Sūryasiddhānta (No. 59, 1).
 179 " I, 1—14 (No. 12, 1).
 180 Kāmadogdhṛī, Com. on Sūryasiddhānta, by Tammanyavjan (No. 12, 2).
 181 Sūryasiddhāntavivaraṇa by Parameśvara (No. 137).
 182 Vākyakaranadīpikā by Sundararāja (No. 68, 1).
 183 Kujādipañcagrahavākyam (No. 68, 2).
 184 Mahābhāskarīya Karmanibandhana (No. 124, 2).
 185 Fragment (part of the preceding work?) (No. 124, 3).
 186 Siddhāntasekhara by Śripati (No. 124, 1).
 187 Bṛhatsaṃhitā of Varāhamihira with Bhaṭṭotpala's Com., fr. (No. 72).
 188 Varāhamihira's Bṛhajjātaka, with the } (No. 111, 1).
 189 Com. Subodhīni }
 190 First Part of the same Com. (No. 160, 4).
 191 Another Com. on the Bṛhajjātaka: Naukā or Horā-vivaraṇa (No. 118, 1).

192 Praśnāmr̥ta by Kumāra, fr. (No. 118, 2).
 193 Praśnasamgraha (No. 144, 1).
 194 Laghvī Jātakapaddhati, fr. (No. 144, 2).
 195 Utpala's Com. on Satpañcāśikā, fr. (No. 144, 2).
 196 Sarvārthacintāmaṇi, by Veṅkaṭanāyaka, fr. (No. 146, 2).
 197 Krṣṇīya (No. 161).
 198 The same, fr. (No. 162).
 199 The same, fr. (No. 113, 2).
 200 Kriyākalāpa of Tantrasamgraha, with a } (No. 134).
 201 Com.
 202 Trilokasāravṛtti (No. 111, 3).
 203 } Fragments of astronomical and astrolo- } (No. 111, 2).
 204 } gical works } (No. 208).
 205 } } (No. 209).

5. Law, Religious and Civil.

206 Gautamīya Dharmasāstra (No. 102, 1).
 207 Haradatta's Com. (Mitākṣarā) on the same (No. 102, 2).
 208 Haradatta's Com. (Ujjvalā) on Āpastambīya Dharma-sūtra (No. 37).
 209 Parāśarasmr̥ti with Mādhava's Com. (No. 79, 2).
 210 Smṛtimuktaphala by Vaidyanātha Dīkṣita, I (No. 74).
 211 Sārarahasyacāturvarṇakramavibhāga from the (preceding?) work of Vaidyanātha Dīkṣita (No. 91, 2).
 212 Smṛticandrikā by Devaṇṇa, Vyavahārakāṇḍa I (No. 129, 1).
 213 The same (No. 141).
 214 Vyavahāramālikā, fr. (No. 129, 2).
 215 Bārhaspatyasūtra, or Nītisarvasva by Bṛhaspati (No. 160, 3).

6. Philosophy.

a) Pūrvamīmāṃsā.

216 Bhāṭṭadipikā by Khaṇḍadeva (No. 92, 1).
 217 The same, VII, 1—IX, 3 (No. 119, 1).
 218 The same, fr. (No. 119, 3).
 219 Bhāṭṭacandrikā, Com. on Bhāṭṭadipikā, by Bhāskara-rāya Bhāratī (No. 119, 2).

220 Mīmāṃsākaustubha by Khaṇḍadeva, fr. (No. 36).
 221 Mayūkhamālikā, Com. on Śāstradīpikā, by Somanātha (Nr. 30).
 222 Mīmāṃsā-Tantravārttika by Kumārila (No. 108).

b) Vedānta.

223 Vedānta-Sūtras with Śaṅkara's Com., Śārīrakamīmāṃsābhāṣya (No. 57).
 224 Bhāṣyaratnaprabhā, Com. on Śaṅkara's Bhāṣya, by Govindānanda and Rāmānanda (No. 93).
 225 The same, fr. (No. 78, 1).
 226 Brahmasūtracandrikā, Com. on Vedānta-Sūtras (No. 193).
 227 Upadeśagranthavivaraṇa, Com. on Śaṅkara's Upadeśasahasrikā (No. 24 b).
 228 The same (No. 56).
 229 Śaṅkara's Vivekacūḍāmaṇi (No. 24 c).
 230 Com. on Śaṅkara's Ātmabodhaprakaraṇa (No. 33).
 231 Com. on Śaṅkara's Vākyasudhā, by Brahmānanda Bhāratī (No. 63, 1).
 232 Com. on Śaṅkara's Vākyavṛtti, by Viśvēśvara (No. 65).
 233 (Śaṅkara's) Vedāntasāra (No. 113, 3).
 234 Śaṅkara's Pūrvottaradvādaśamañjarikā Stotra (No. 32, 3).
 235 (Śaṅkara's) Hastāmalaka (No. 63, 6).
 236 The same (No. 171, 2).
 237 Haritattvamuktāvalī, Com. on Śaṅkara's Haristuti, by Svayamprakāśa Yati (No. 8 a).
 238 Rāgadveṣaprakaraṇa (by Śaṅkara? See Aufrecht CC. s. v.) (No. 210).
 239 (Govindanātha's) Śaṅkarācāryacarita (No. 79, 1).
 240 The same (No. 211).
 241 Bhāṣyārthaśamgraha, by Brahmānanda Yati (No. 104, 2).
 242 Pañcadaśī by Vidyāraṇyātīrtha (No. 81, 2).
 243 Upadeśagranthavivaraṇa, Com. on the Pañcadaśī, by Rāmakṛṣṇa (No. 58).
 244 The same (No. 159).
 245 Sadānanda's Vedāntasāra (No. 81, 1).
 246 Veṅkatanātha's Śatadūṣanī (No. 83).
 247 Bhāratatīrtha's Adhikaranaratnamālā (No. 90).

248 Appayya Dikṣita's *Vedāntaśāstrasiddhāntaleśasamgraha* (No. 105).

249 *Vedāntaparibhāṣā*, by Dharmarājādhvarīndra (No. 106, 4).

250 *Vedāntaśikhāmaṇi*, Com. on the preceding, by Rāma-krṣṇādhvarin (No. 106, 5).

251 *Vāsudevamananaprakaraṇa* (No. 194).

252 Lakṣmidhara's *Advaitamakaranda* (No. 63, 4).

253 *Rasābhivyañjikā*, Com. on the preceding, by Svayam-prakāśa Yati (No. 8 b).

254 *Brahmānubhavāṣṭaka* (No. 92, 2).

255 Rāghavānanda's Com., *Paramārthaśāravivarāṇa*, on the Śeṣāryā (No. 128, 3).

c) Sāṅkhyā.

256 Īśvarakṛṣṇa's *Sāṅkhyasaptati* (No. 104, 1).

257 The same (No. 145, 1).

258 Jayamaṅgalā, Com. on the same, by Śaṅkara (No. 145, 2).

259 Tattvakaumudī, another Com. on the same, by Vācaspatimiśra (No. 145, 3).

260 The same (No. 104, 3).

261 Bodhabhāratī's Com. on the preceding Com. (No. 104, 4).

d) Nyāya, Vaiśeṣika, etc.

262 Keśavamiśra's *Tarkaparibhāṣā* (No. 100, 1).

263 *Tarkabhāṣāprakāśikā*, Com. on the preceding, by Cinnambhaṭṭa, fr. (No. 100, 2).

264 Com. on Gaurikānta's *Tarkabhāṣābhāvārthadīpikā*, fr. (No. 117, 2).

265 *Tarkacūḍāmaṇi* by Dharmarāja, fr. (No. 117, 1).

266 *Yogyatāvādārtha* (No. 106, 1).

267 *Laukikaviśayatāvādārtha* (No. 106, 2).

268 *Parāmarśavādārtha* (No. 106, 3).

269 *Kārakavāda*, by Jayarāma (No. 100, 3).

270 *Vādaratnāvalī*, fr. (No. 100, 4).

271 Work on Nyāya, unnamed, fr. (No. 100, 5).

272 Work on Nyāya, unnamed, fr. (No. 101).

273 Annambhaṭṭa's *Tarkasamgraha* (No. 145, 6).

274 The same (No. 169).

275 Com. on the same (No. 145, 5).
 276 Bhāṣāpariccheda, by Viśvanātha Pañcānana, with the }
 277 Com., Siddhāntamuktāvalī }
 278 Prapañcaḥṛdaya (No. 107). }

IV. SECTARIAN AND DEVOTIONAL TEXTS (PURĀNAS, MĀHĀTMYAS, STOTRAS, TANTRA, ETC.)

1. *Purānas, Māhātmyas, and related Texts.*

279 Ādi-Purāṇa: Bhāradvājasamhitā, Madhyamabhāga of Hemakūṭakhaṇḍa (No. 198).
 280 Brahma-Purāṇa: Bhṛgu-Nārada-samvāda, Hastigiri-māhātmya (No. 181).
 281 Padma-Purāṇa: Śivagītā (No. 31).
 282 " " Kārtikamāhātmya (No. 47, 1).
 283 Viṣṇu-Purāṇa (No. 34).
 284 Śiva-Purāṇa: Śatarudriyakoṭisamhitā, Kauñjarāśana-kṣetramāhātmya (No. 187).
 285 Śiva-Purāṇa: Koṭirudrasamhitā, Kapāliśasthalamāhātmya (No. 188).
 286 Śiva-Purāṇa: Ekādaśarudrasamhitā, Campakāraṇya-māhātmya (No. 197, 4).
 287 Bhāgavata-Purāṇa I—IX (No. 20).
 288 " " with Com., fr. (No. 9 b).
 289 " " with Śridhara's Com., XI—XII (No. 39).
 290 Bhāgavata-Purāṇa, Malayalam Com. on it, fr. (No. 126, 1).
 291 " " X, fr. in Sanskrit and Malayalam (No. 126, 2).
 292 Bhāgavata-Purāṇa: Ekādaśaskandhasāraśloka- }
 samgraha with } (No.
 293 Com., by Brahmānanda Bhāratī } 11).
 294 Bhāgavatasāra (?) (No. 9 a).
 295 Nāradiya-Purāṇa: Haribhaktisudhodaya with Com. (No. 80).
 296 Br̥hannāradīya-Purāṇa: Jñānakāṇḍa, Ahīndrapura-māhātmya (No. 196, 3).

297 Mārkaṇḍeya-Purāṇa: Devīmāhātmya, with
 298 Argalastotra, and } (No. 42).
 299 Kilakastotra }
 300 Agni-Purāṇa: Tulākāverimāhātmya (No. 51).
 301 The same (No. 131).
 302 The same (No. 186).
 303 Bhaviṣyat-Purāṇa: Kumbhaghoṇamāhātmya (No. 189).
 304 Bhaviṣyottara-Purāṇa: Kṣetravaibhavakhaṇḍa, Cam-
pakāranyamāhātmya (No. 197, 1).
 305 Bhaviṣyottara-Purāṇa: Madhyamabhāga, Tulasīvana-
mārkaṇḍeyaśrinivāsaṅketramāhātmya (No. 206).
 306 Brahmakaivarta-Purāṇa: Tīrthapraśāmsū, Pañcanada-
māhātmya (No. 185).
 307 Brahmakaivarta-Purāṇa: Madhyārjunamāhātmya (No.
184, 2).
 308 Liṅga-Purāṇa: Madhyārjunamāhātmya (No. 184, 3).
 [309—331] Skanda-Purāṇa:
 309 Agastyasamhitā, Hālasyamāhātmya (No. 7).
 310 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas I—IV
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 311 Śaṅkarasamhitā, Śivarahasya-Khaṇḍa, Kāṇḍas V—VII
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 312 Sanatkumārasamhitā, Śivatattvasudhānidhi (No. 60)
 313 Sūtasamhitā, Śivamāhātmya-Khaṇḍa (No. 76).
 314 " " " fr. (No. 148).
 315 " Jñānayoga-Khaṇḍa (No. 76).
 316 " " (No. 148).
 317 " Mukti-Khaṇḍa (No. 76).
 318 " " (No. 148).
 319 " Yajñavaibhava-Khaṇḍa (No. 76).
 320 " " , fr. (No. 148).
 321 " " " Brahmagitā (No. 3).
 322 Mādhaba's Com. on the preceding (No. 4).
 323 Sūtasamhitā, Yajñavaibhava-Khaṇḍa, Uparibhāge Sū-
tagitā (No. 9 c).
 324 Mādhaba's Com. on the preceding (No. 9 d).
 325 Uttarakhāṇḍa, Tīrthamāhātmya, Kumārarudrasaṁvāda
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- 326 Kṣetraivaibhava-Khaṇḍa, Madhyārjunamāhātmya (No. 184, 1).
- 327 Kṣetraivaibhava-Khaṇḍa, Mayūrapurīmāhātmya, 27th Adhyāya only (No. 188b).
- 328 Kṣetraivaibhava-Khaṇḍa, Campakāraṇyamāhātmya (No. 197, 2).
- 329 Jayantimāhātmya (No. 168, 2).
- 330 Vaiśākhamāhātmya (No. 47, 2).
- 331 Gurugītā (No. 32, 2).
 - [332—344] Brahmāṇḍa-Purāṇa¹:
- 332 Adhyātma-Rāmāṇyaṇa (No. 54, 2).
- 333 Uttarakaṇḍa, Hayagrīvāgastyasamvāda, Lalitopā-khyāna (No. 69).
- 334 Uttarabhāga, Kṣetragolakavistāra, Brahmanāradasamvāda, Kapisthalamāhātmya (No. 201).
- 335 Uttarabhāga, Kṣetraivaibhavakhaṇḍa, Kumbhakoṇamāhātmya (No. 203).
- 336 The same (No. 204).
- 337 Uparibhāga, Tīrthakhaṇḍa, Nāganāthamāhātmya (No. 197, 3).
- 338 Pāpavināśamāhātmya (No. 205).
- 339 Brahmanāradasamvāda, Ahīndrapuramāhātmya (No. 196, 2).
- 340 Brahmanāradasamvāda, Kadambapurīmāhātmya (No. 199).
- 341 The same (No. 200).
- 342 Brahmanāradasamvāda, Samastikānananamāhātmya (No. 190).
- 343 Śrīraṅgamāhātmya (No. 49a).
- 344 The same (No. 182).
- 345 Bhūgola-Purāṇa: Keralamāhātmya (No. 147).
- 346 Śivadharmottara (No. 156).
- 347 Ātharvaṇarahasya of the Viṣṇudharma(?) (No. 63, 2).
- 348 Ekādaśīvrataṁhātmya
- 349 Jayantīvrata (?)
- 350 Anantavrata (?)
- 351 Bhāskaramatamāhātmya

¹ See also below 382, 383, 392, 397.

352 Kāyārohaṇamāhātmya (No. 202).
 353 An Itihāsa of King Vṛṣṭadarvi, title unknown (No. 48, 2).

2. Stotras, and Similar Tracts.

354 Brahmapāra Stotra with Com.. (128, 2).
 355 Vedapādastava (No. 48, 4).
 356 Śivārcanaśiromaṇi, by Brahmānandanātha (No. 89, 2).
 357 Paramārthasāra, by Śesanāga, with a } (No. 112, 9).
 358 Com.
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 359 Śrutisūktimālā, by Haradatta, with a } (No. 116, 1).
 360 Com.
 361 Mahāgaṇapaddhati, by Gīrvāṇendra Sarasvatī, fr.(No.29).
 362 The same, fr. (No. 207).
 363 Gaṇapatyaṣṭaka (No. 115, 11).
 364 Nārāyaṇiya Stotra (No. 140).
 365 Bhaktapriyā, Com. on the preceding (No. 114).
 366 Śaṅkara's Viṣṇupādādikēśantastuti, with the } (No. 44, 1).
 367 Com. Sukhabodhini
 368 Another Com. on the same, fr. (No. 111, 5).
 369 Viṣṇubhujaṅga (No. 59, 3).
 370 Śaṅkara's Com. on Viṣṇusahasranāman (No. 111, 4).
 371 The same, fr. (No. 130).
 372 Metrical Com. (Sahasranāmapadyavṛtti) on Viṣṇu-
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 373 Śaṅkara's Ānandalaharī (No. 157, 2).
 374 Ānandasāgarastava by Nilakanṭha (No. 63, 3).
 375 The same (No. 112, 6).
 376 Ambāstava (No. 112, 4).
 377 Kalyāṇastava by Kālidāsa (No. 112, 8).
 378 Caṇḍikāśaptati (No. 173).
 379 Carcāstava by Kālidāsa (No. 112, 7).
 380 Tripurāṣṭottara (No. 115, 3).
 381 Tripurāṣṭava (No. 115, 8).
 382 Triśati Stotra (from Lalitopākhyāna of Brahmāṇḍa-
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383 Dakṣiṇāmūrtipañjara from Brahmāṇḍa-Purāṇa (No. 115, 9).

384 Durgāṣṭaka (No. 171, 1).

385 Balaśahasranāman (No. 115, 6).

386 Mantrākṣaramālā (No. 43, 2).

387 The same (No. 112, 5).

388 The same (No. 171, 3).

389 Mātaṅgyaṣṭottara (No. 115, 5).

390 Mātṛkāñyāsa (No. 115, 2).

391 Mātṛkāstava (No. 115, 1).

392 Jayamaṅgalā, Com. on Lalitāśahasranāma Stotra (from Brahmāṇḍa-Purāṇa), by Bhaṭṭa Nārāyaṇa (No. 35).

393 Lalitāstavaratna (No. 63, 5).

394 The same (No. 115, 12).

395 The same, fr. (No. 160, 2).

396 The same, fr. (No. 174).

397 Lalitādevī Stotra (from Lalitopākhyāna of Brahmāṇḍa-Purāṇa) (No. 112, 2).

398 Syāmalāmbāvarmaratna (No. 115, 4).

399 Svapnādhyāya (?) (No. 172).

400 Sermon of Mr. Glenies in Sanskrit (No. 212).

401 The same (No. 213).

402 The same (No. 214).

403 The same (No. 215).

3. Tantra.

404 Kaulādarśatantra, by Viśvānandanātha (No. 5 b).

405 The same (No. 96, 2).

406 Dakṣiṇāmūrtisamhitā (No. 98, 1).

407 Kumārasamhitā (No. 98, 2).

408 Kulārṇavatantra (No. 43, 1).

409 Kulacūḍāmaṇi, Com. on Laghubhaṭṭāraka's Laghustuti, by Śimharāja (No. 125).

410 Divyamaṅgalādhyāna from Rājarājeśvaritantra (No. 112, 1).

411 Kārtavīryārjunakavaca from Uddāmareśvaratantra (No. 112, 10).

Kriyākalāpa of Tantrasamgraha, see above 200, 201.

- 412 Tantrasamuccaya (No. 150).
- 413 Śricakrapratiṣṭhāvidhi (No. 5 c, 1).
- 414 Śrivid�ākhyamūlavidyābhedāḥ (No. 5 c, 2).
- 415 Śrivid�āratnasūtra, by Gauḍapāda (No. 18 b, 1).
- 416 Com. on the same, by Vidyāraṇya (No. 18 b, 2).
- 417 Śaktisūtra, with its } (No. 6 a).
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- 419 Āṭharvanaprokta-devirahasya-svarūpakramopāsanāyāḥ jaganmāṭybhaktyaikavedyāḥ prayogaḥ by Jagannātha-sūri (No. 6 b).
- 420 Cidvallī by Naṭanānanda (No. 6 c).
- 421 Candrajñānāgamasamgraha (No. 96, 1).
- 422 Prapañcasārasārasamgraha (No. 97).
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V. FRAGMENTS NOT IDENTIFIED¹.

- 431 (No. 32, 4).
- 432 (No. 32, 5).
- 433 (No. 144, leaves 47—52).
- 434 (No. 145, 4).
- 435—436 (No. 146, 1; 4).
- 437 (No. 149, 3).
- 438 (No. 151, 2).
- 439—441 (No. 153, 1—3).
- 442—444 (No. 157, 1, after leaf 52).

¹ For other tracts and fragments of unknown or doubtful titles, see above 11, 20, 26, 82, 85, 92, 94, 100, 101, 103, 108, 157, 158, 185, 203, 204, 205, 271, 272, 294, 349, 350, 353, 399, 419, 423—430.

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ADDENDA AND CORRIGENDA.

Page 17, line 12 read *Īśā-Upaniṣad* for *Īśā-Upaniṣat*.

P. 28, l. 5 from below, read *samāpayya kriyās* etc.

P. 48, l. 5 from below, add: *by Haradatta*.

P. 74, l. 25 read *kūṭasthadī*.

P. 81, l. 10 read *Kāvyamālā*.

P. 91, l. 11 read *Pārikṣitena* for *pārikṣitena*.

P. 130, l. 9 from below, read *kuṭajñāniṇām ācārasya*.

P. 132, l. 3 add: *See Aufrecht CC II, 52.*

l. 17 add: *See Aufrecht CC II, 22 and 26 (kaumārasamāhitā)*.

P. 139, l. 21 read *sādhavaḥ* for *sāv*.

P. 142, l. 2 from below, read *Tattvakaumudi*.

l. 1 from below, read *Vācaspatimiśra*.

P. 151, l. 27 read *narttakī vā kalāvātī*.

l. 28 read *tiṣṭhet (tat)paścāt*.

l. 29 read *bhaveyur vibhramānvitāḥ*.

P. 153, l. 9 from below, read *Viṣṇusahasranāman*.

P. 171, l. 12 sq. read *dvāvinśa strījātakam*.

P. 220, l. 1 read *grahayoni* for *grāhayoni*.

